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THE SIN OF COVETOUSNESS.

A SERMON PREACHED IN WORCESTER
APRIL 5, 1838.

[Concluded.]

I am aware that it is often said—"The slaves desire no change; they do not ask for freedom. Therefore, there is nothing wrong in holding them in bondage. Grant, if you will, that the premises are true. What then? If I take a young son of yours, train him to some menial drudgery, withhold from him books, and teach him that knowledge would be to him nothing but a curse, till at length, under this discipline, mingled with much kind treatment in other respects, he is made to believe that his condition of ignorance and debasement is for him the most desirable, and to settle down in a spirit of stupid contentment; does all that release me from obligation to treat him as a rational being, to afford him the means of intellectual improvement, and to elevate him to the highest point in my power, as a candidate for glory, and honor, and immortality? By no means.

But you are ready to ask—"What connexion has slavery with the subject I have undertaken to discuss? Much every way. It is from beginning to end, one vast system of covetousness. Covetousness lays its harpy hands upon the victim at midnight, and drags him away in the light of his burning Kraal, to the dark slave ship; covetousness thrusts him into the crowded, suffocating hold, and transports him across the ocean; covetousness stands waiting on the shore for his arrival; reluctantly counts out the purchase money; fastens its coils upon his emaciated frame; conveys him away to toil and sweat and bleed on some distant plantation; makes slaves of his children from generation to generation; and meets the benevolent attempt to bring about their deliverance, with menaces and murder. From beginning to end, I pronounce it one vast system of covetousness. That some men stand in the legal relation of slaveholders, actuated by other and better principles, I do not deny. Many, doubtless, are more to be commiserated than condemned. Yet I know not how even they can be justified, till they restore and secure to their slaves the right of self-possession, and elevate them to the dignity of men. But with all this amplitude of exception, (if ample it be,) covetousness still remains the prevailing genius of the system,—the generating, upholding, perpetuating principle of slavery. Take this away, and its life-blood is gone, its vitality is extinct. Substitute the principle of benevolence in its place, and the system explodes at once. However great the difficulties which environ it, it then finds an outlet and passes away; the dark demon of slavery, with his whip of scorpions and breath of pollution disappears; and in his stead is seen the white robed seraph of freedom, dispelling the mists of ignorance, waving her hand in encouragement, and pointing to the paths of enterprise, of virtue, and of glory. It is covetousness, loving power and exercising despotic sway over its scores and hundreds; it is covetousness, loving gain, and coining sweat into silver, and transmuting sighs into gold—to say nothing of a lust for baser gratifications,—this it is that upholds the slave code, and then leads the sanction of law; that creates a necessity, and then shelters itself under its ample folds; that weaves out of sophistry a justification of crime; and raves with maniac fury because some whose hearts God has fired with the flame of universal love, have ventured to plead the cause of the oppressed.—These examples of the operation of covetousness are amply sufficient for our present purpose. I pass, therefore,

3. To show the inconsistency of covetousness with the principles and spirit of the Bible. Here I have time only to glance at some of the heads of argument, referring my hearers, for a more full discussion, to the works of Dick and Harris on this subject, recently published, and replete with valuable instruction. Covetousness is pronounced by the inspired writers to be idolatry. "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Again, Paul speaking of the vices which bring down the wrath of God upon the children of disobedience, denominates it "covetousness, which is idolatry." Now it is well known, that idolatry, besides being expressly forbidden in the Decalogue, is every where treated in the Bible as one

of the most flagrant of offences, peculiarly provoking to God and pernicious to men. Now this is of the same nature with idolatry, since whether it makes a god of gold itself, or whether it seeks it inordinately for the sake of some other idolized gratification which it will procure, it alike displaces the God of heaven from the throne of the affections.

Again, covetousness is declared to be incompatible with a participation in the blessings of the kingdom of God. "Be not deceived, for neither fornicators, nor idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." It supposes a state of mind totally unfit to enjoy its pure delights, or to engage in its elevated employments. What harmony can there be between a soul absorbed in the pursuit of earthly gain, and the object of that kingdom which consists in holiness and peace and joy in the Holy Ghost? Transport the worldling from the counting room, immersed in selfish schemes, to the highest seat next the throne in heaven; and he will sigh to return where he may worship Mammon, the god of his heart. So totally diverse is the spirit of covetousness from the spirit of true religion.

Again, it is easy to see that this disposition is altogether inconsistent with that love to God and benevolence to men, which the Bible every where inculcates, and which is the first principle of holiness. It is the language of a devout and pious mind—"Whom have I in heaven but thee; and there is none on earth that I desire besides thee. As the hart panteth after the water brooks, so panteth my soul after thee, O God!" But with all this, the miser and the worldling can have no sympathy. To them such language is unmeaning, and perhaps offensive. Gain passes for godliness with them; the mart is their temple; earthly treasures, their idol; and the incessant rounds of business, the only worship which they pay.

Nor is covetousness less inconsistent with benevolence to men. "Thou shalt love thy neighbor as thyself," is the spirit breathed from every page of the New Testament. The Charity of the Gospel is a charity that "seeketh not her own." Self-seeking is the very end and essence of covetousness. It therefore stands in direct opposition to the spirit of the Bible.

Once more—Its inconsistency with the spirit and principles of the Bible will be yet more manifest, when we look at the cautions and rebukes which it contains on this subject. "Thou shalt not covet," is one of the immutable laws, written on the tables of stone. "Woe to him that coveteth an evil covetousness to his house." "For the lord of his covetousness," saith the Lord, "was I wroth, and smote him." "Covetousness, let it not be once named among you, as becometh saints." "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." "Take heed and beware of covetousness." "Labor not to be rich; cease from thine own wisdom." "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal." "No man can serve two masters. Ye can not serve God and mammon." "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." The condemnation of this principle could not be written in plainer language. Its absolute incongruity with christian principles and christian character—its opposition to the will of God, and to the spirit and tenor of his word, could not be more fully exhibited. Let us then,

4. Proceed to point out some of the evils which flow from the indulgence of this principle. A portion of them have already been exposed, in treating of the manner of its operation. I shall, therefore, be brief in presenting what remains to be exhibited.

1. The general indulgence of a spirit of covetousness, leads to serious disturbances and disruptions in the commercial world. Men may attribute the pecuniary embarrassments of the present period, to a variety of causes. Some will have us believe that the origin of the evil is in the bad policy of the government; others, in the system of commercial credit; others, in an excess of speculation; and others are satisfied with the general explanation, that it is one of the revolutions in the world of trade, which are as necessary to its general prosperity, as is the thunderstorm in summer to the salubrity of the atmosphere. Now, without denying that one or more of these causes may be concerned in the production of the sufferings so generally experienced, I cannot doubt that the radical cause lies back of them all. The love of money is the root of the evil. A passion for accumulation had seized upon all ranks and classes in society; and the wheels of trade had been put into such rapid motion that they became unman-

agable. Unskilful politicians may have increased the evil; but they did not lay the foundation for it. Time forbids enlargement on this topic; but it might be easily made to appear, that so long as covetousness, an inordinate lust of gain, reigns the presiding genius of our country, so long even under the wisest government, we must be subjected to occasional, nay, to frequent returns of depression and embarrassment. You may amend your credit system, and remove all governmental restrictions on the trade; but while the love of money, as a universal mania, retains its hold on the community, the root of the evil is unsubdued.

2. It lowers the general tone of morals—it leads to dishonesty, often in its most flagrant forms, for they that will be rich are easily drawn into snares; and if they can not compass their ends by fair means, they will resort to dishonorable expedients. It frequently induces lying, especially in that shape so common in trade, in which deception is employed to assist the sale of a commodity of doubtful value. It fosters a spirit of universal selfishness. For who that lives for the main end of enriching himself, can maintain a single benevolent virtue? It establishes a policy and maxims of life at variance with the laws of God, and subjects men to influences fatally unbecomingly with religion. It shuts out of the view of the multitude, the main end of existence, and deprives thousands of happiness in death and of the treasures of a glorious immortality.

It must induce, therefore, a moral deterioration in society. It must blunt the moral sensibilities; it must destroy the power of religious motives; and prepare the way for a long train of evils. If it succeeds in accumulating great riches, they nourish pride in a heart so purely selfish; and furnish the means of intemperate indulgence, which, if not ruinous to the original possessor, may prove the destruction of his heirs.

3. It paralyses the energy of the church. Covetousness in this country is, in fact, the besetting sin of christians. It is an incubus on their piety. It weighs down their souls to earth. It forecloses eternity from their view, and makes them slaves to the drudgeries of time. It breathes a taint upon their graces. It throws a cloud over the lustre of their virtues. It quenches the ardor of prayer. It deadens their sensibilities and enfeebles all their benevolent exertions. And it is a most insidious enemy. "It is," as the judicious Fuller remarks, "almost the only sin that may be indulged, and a profession of religion at the same time supported." "If one rob his neighbor, oppress the poor, or deal unjustly," "if he be intemperate or licentious, he must give up his pretensions to religion. But he may love the world and the things of the world, and at the same time retain his character." Hence it will probably prove the eternal overthrow of more professors of religion, than almost any other sin. Brethren, beware of covetousness; beware of the love of the world and the things of the world. Nothing will more fatally undermine a religious character, and like an inward disease eat out the vitals of piety.

It is the prevalence of covetousness, in its different forms, in the church, that, more than any other cause, weakens the power and obstructs the progress of piety. It hangs like a dead weight upon the wheels of benevolence. It absorbs the time, the talent, the energy, and the means, which might otherwise be employed in doing good. It generates a moral blight which is felt far and wide in the community. If the Christian is devoted to the pursuit of gain, and is at the same time niggardly in his charities; what multitudes are ready to take encouragement from his example! And thus the tide of worldliness rises and rushes on. If the christian is ambitious of honor, if he covets the applause of the world, surely the same spirit may be pardoned in those who profess no regard for religion; and thus christianity is made to sacrifice at the shrine of worldly honor. And these things, and such as these, it is, that so depress the tone of public morals, that many a vice passes currency as a virtue, and many an outrage on decency and justice is sheltered under the broad mantle of charity. A man covets honor for himself or his friend—and on the measured field it must be purchased with rifle-balls, and made sure with blood. Honorable men must be pitted against each other; their hearts made targets for the leaden death; and shot follow shot till one or the other falls;—and all this to prove to the world that they are gentlemen. Alas! has christianity done no more, even yet, for the land where she has gained her most brilliant triumphs? Is murder to pass unpunished and unbuked? O, for a brighter manifestation of Christianity; for a light and a power from the church that shall rebuke worldliness and confound crime; that shall awaken mankind to some apprehension of their destiny; that shall bring to an end the works of darkness, and restore peace on earth and good will to men!

DROWNED.

In the Quinebaug river, Connecticut, Robert H. RICHMOND, a young man of 23, a native of Rhode Island, and aged

The circumstances attending his death were as follows. For the purpose of aiding himself in his studies, (which he was willing to do in every suitable way,) he carried the mail from Plainfield to this village. On Saturday, the 7th of July, he came to this place for the above purpose, and as I was informed, he remarked to a fellow student who accompanied him, while on the way as follows, "We will leave the mail at the Post Office, and go to the river (Quinebaug) and bathe." As they had to return within a limited time, he said "we can go to the river in ten minutes, and then we shall have time sufficient to return in season." They accordingly went to the river, and after swimming awhile he attempted to touch the bottom with his feet; but the water being deeper than he supposed, he sunk under it, and became a corpse. Some attempts were made by his companions to relieve him, but in vain—and before sufficient help could be obtained he had remained in the water about half an hour.—Every effort which seemed necessary was made to resuscitate the body, but without success.—Death had done its dreadful work. His remains were removed the next day to his father's residence in Exeter, R. I., where a numerous family and friends were gathered to mourn the loss they had so suddenly, and so unexpectedly sustained.

The following abstract of a letter from his instructor, gives an interesting account of this young man.

Plainfield, July 28th, 1838.

DEAR SIR:—With the late Robert H. Richmond, deceased, I became acquainted some time in November, 1835. He at that time called on me and made known his wishes to obtain a public education, and the difficulties which he feared he had to encounter in accomplishing his object.

He soon after, in accordance with my advice, commenced his studies and continued to prosecute them with unusual ardor and success, till the opening of the following spring. He then went to labor on a farm, in which employment he continued till autumn and then again returned to school.

He now pursued his studies through the whole year, with the exception of the month of July, during which he labored at hay-making. In the fall of 1837, he took a school for three or four months. In the management and instruction of the school he was, as I was informed, very successful, being naturally apt to teach. He gave very general satisfaction to his employers, and his pupils with emotions of gratitude. At the close of 1838, he resumed his studies with me, where he continued till a mysterious Providence closed his earthly labor, July 7th, 1838.

During the period above alluded to, interrupted in his studies as he was by manual labor and school keeping, and embarrassed by a limited and defective early education, Richmond made highly respectable attainments in the Mathematics and Languages, and in general knowledge. Algebra and Geometry were his favorite studies. These branches, so important as the means of intellectual improvement, and as the foundation of higher research, he pursued with a keen relish and peculiar success. His acquaintance with them was accurate and extensive.

In the Latin and Greek Languages his proficiency was very commendable. He had at the time of his death read the books required as preparatory for admission into College, and had a fair prospect of entering College the coming fall, on good standing. With Arithmetic, English Grammar and Geography, he had made himself well acquainted by a more accurate examination and a more extensive survey of these subjects. His leisure moments and hours of relaxation from severe studies he devoted to judicious miscellaneous reading, in which his profiting was very apparent.—In light reading, with the means of which the world is now deluged to the destruction of many minds destined to nobler ends, he never indulged. Such reading he not only avoided as an evil, but conscientiously abstained from, as a sin. "In order to become intellectual and to grow strong in intellect," he thought "there must be a grappling with new thoughts and new forms of thought—that there must be something searched out, that is not at first obvious—something investigated that will task the power of reasoning—something on which the mind will feel that it must pause and concentrate its utmost efforts." He felt also that his time, his mental endowments, and his means of intellectual improvement, were talents entrusted to him, for which he was accountable to God.

It remains, sir, that I take a passing notice of his religious character; for without piety the most excellent human character is defective, and the most brilliant talents and the highest attainments may be, yet, they are perverted. True it is that "with the talents of an angel a man may be a fool." Richmond was pious. Of this he gave the most comforting evidence in his daily life and conversation. His piety was not obtrusive, but on the contrary modest and retiring. Meekness, humility and great self-distrust marked the outlines of his hope in Christ.—He deeply felt that during his pilgrimage he was called upon to learn rather than teach. Still, on all suitable occasions, he was ready with meekness to give a reason for the hope that was in him, to reprove vice and exhort others to repentance. He lived a life of prayer and made the word of God his rule of faith and practice. This blessed volume he prized above all price.

He daily read and pondered its truths under a deep conviction that they, and they only, could make him wise unto salvation. Industry and economy were with him not merely natural habits, but christian duties. He carried the most rigid economy into all his other expenses. So that it is difficult to say whether he was more diligent in the improvement of his time or more frugal in the disbursement of his limited resources. Certain it is that he, by his industry, economy and frugality recommended to the affection of all who had the opportunity of witnessing his deportment and progress in knowledge and piety, the great object of the American Education Society, under whose patronage he was, and which under God, has been instrumental in bringing into the vineyard of Christ so many faithful laborers, who else had pined in obscurity, and whose usefulness had been lost to the Church and the world.

With these endowments—with these attainments—with these hopes, and with these prospects of usefulness, our common friend was suddenly snatched away, and if the mourning relatives and the Church of which he was a member, should "in bitterness of soul," be led to ask why hath God thus dealt with us? It must be answered, "Even so Father, for so it seemed good in thy sight." "God's thoughts are not our thoughts, neither are our ways his ways." "For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm."

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will."
Yours, in the bonds of Christian faith and hope.
J. WITTER.

SCEPTICISM.

Some things Atheism has done and would be glad to do again.

There never has been but one government professedly atheistic. The national assembly of France, in the commencement of her revolution, appointed a committee to inquire and report whether there were and ought to be a God; and the committee reported that there could be no liberty on earth while there was a God in heaven; that there is no God, and that death is an eternal sleep. The assembly adopted the report, abolished the Sabbath, burned the Bible, instituted the decade, and worshipped the goddess of liberty in the person of a courtesan. But the consequence was too terrible to be endured. It converted the most polished nation in Europe into a nation of fiends and furies, and the theatre of voluptuous refinement into a state of blood. The mighty Mind who governs the universe, whose being they had denied, whose worship they had abolished, whose protection they had refused, and whose wrath they had defied—withdraw his protection and gave them up; and with the voracity of famished tigers, they fastened on each others throats, and commenced the work of death, till quickly few were left to tell the tale of woe. And yet this dreadful experiment, these men would repeat upon us. The entire corroborative action of the government of God, with all its stellar institutions, they would abolish, to let out upon society, in wrath without mixture, and without measure, the impotent depravity of man.

The family, the foundation of the political edifice, the methodizer of the world's business, and the mainspring of its industry, they would demolish. The family, the sanctuary of the pure and warm affections, where the helpless find protection, the wretched sympathy, and the weak undying affection,—while parental hearts live to love and pray and forgive, they would disband and desecrate. The family, that school of indelible early impression and unextinguished affection; that verdant spot in life's dreary waters, about which memory lingers; that centre of attraction which holds back the heady and highminded, and whose cords bring out of the vortex the shipwrecked mariner, after the strand of every cable has parted, these on its altars they would put out, the cold hand of death they would place upon the warm beatings of the heart; to substitute the vagrancy of desire, the rage of lust, and the solicitude, and the disease, and the desolation, which follow the footsteps of unregulated nature, exhausted by excess.

ANECDOTE OF ARCHBISHOP LEIGHTON.—Upon one occasion, when he was indisposed, the day (Sabbath) being stormy, his friends urged him on account of his health, not to venture to church. "Were the weather fair" was the reply, "I must stay at home, but since it is otherwise, I must go, lest I be thought to countenance by my example the irregular practice of allowing trivial hindrances to keep me back from public worship." Reader, would you learn the secret of this holy determination? He loved the habitation of God's house, and the place where his honor dwells. Cultivate the same reverent regard for the sanctuary, and you will not allow "trivial hindrances to keep you back from public worship."

None but he who made the world can make a minister of the gospel. If a young man has capacity, culture & application may make him a scholar, a philosopher, or an orator; but a true minister must have certain principles, motives, feelings, and aims, which no industry, or endeavors of men, can either acquire, or communicate. They must be given from above, or they cannot be received.
John Newton.

PHILOSOPHY. The ancient philosophers had good eyes, but they travelled by night.

THE BIBLE IN SCHOOLS.

Suppose that the same amount of time and study was devoted to the Bible which is now devoted to grammar, would not children, and the community generally, be more able to speak and write correctly than they now are? Does any book contain purer English than the Bible? Do grammars furnish as many, or as good exercises for reading, speaking, or writing the English language correctly, as this sacred volume?

For myself, I have never been able to understand how it is possible to learn "to write and speak correctly" by the study of grammar. But I can see very clearly how the study of the Bible, in its beautiful narrations, in its unparalleled poetry and sublimity, in its history and biography, and in the important and everlasting truths it unfolds to mortal and immortal beings, may acquaint its readers with our language in its purity.

For exercises in reading, no book is equal to the Bible. How rare it is to hear any person, even clergymen, read this volume so as to give to its sublime truths their full force. Would not a person who could read every portion of this book well, be able to read anything well?

As a book of history and biography, is not the Bible more important than any other volume used in schools?

Does Locke, Stuart, Brown, Paley, or all united, give as full, or as clear, a view of the human understanding, or of the human heart, as this volume of God? Does any other book contain better specimens of sound logical reasoning? If not, why not use it as the book of logic?

As a moult of the human heart and human character, however, the Bible is infinitely more important than any other book, and peculiarly so, during the moulding period of childhood. If the time should ever arrive when it shall be the object of teachers to bring the conduct of their pupils to the test of "Christ's Sermon on the Mount," and to the same principles strikingly and beautifully developed in various portions of the sacred volume, may we not expect to see human beings more worthy the name of Christians, and more pure and consistent republicans, than any now coming to our view?

To me it appears singular,—entirely unaccountable, that a Christian and enlightened nation, as Americans are pleased to call themselves, should almost wholly neglect, in their system of education,—shut out from the means of instruction, the two great volumes—the book of Nature, and the book of Revelation; and place in their stead, thousands of subterfuges, as senseless as they are irksome to all young minds, which above all others, are constantly craving for food which shall at once gratify and strengthen them, and fit them for the high destiny designed for them by their Creator.

Ever yours,
J. HOLBROOK.

REPORT ON PRISONS.

Our City Government has published a valuable report respecting our City Prisons. This report treats of the cleanliness and health of these prisons—of the employment of the prisoners—of the discipline to which they are subjected—and of the measures taken for their moral improvement. From this report it appears that within the six months ending June 1, 1838, 614 persons were sent to our House of Correction. Of these, 307 were males, and 347 were females. Of the whole number, 614, 219 were sent there as common drunkards. They were arrested, tried, and convicted as common drunkards. Here, then, we have the direct testimony of our courts—unintended, indeed, but most explicit—that more than one-third of the number of the inmates of this prison are legally recognized as broken down, degraded slaves of intemperance. More than one-third of the poor unhappy beings who are there suffering the penalties of the law, found their way there through our dram shop. Of the remaining 395, 90 were committed as lewd, wanton, lascivious, and night-walkers, and 11 as keepers of houses of ill-fame. How many of these were probably unaccustomed to the use, and the very free use of ardent spirits? 174 were committed for larceny, and 43 as vagabonds. Who supposes that these were temperate men and women? Or suppose that for the last ten years there had been no dram shops and 43 would have been vagabonds, and how many of the 194 convicted of larceny would probably have been brought before any Court for any crime?

In our Commonwealth Jail, during the six months from Dec. 1, 1837, to June 1, 1838, 710 were imprisoned. From these are to be deducted 352 who were there for "further examination." Of the remaining 358, 52 only are said to have been sent there for "drunkenness." But of 16 committed "for keeping houses of ill fame," 6 as "lewd, wanton and lascivious," 8 "for selling liquor without a license," 28 "for deserting vessels, and for revolt," 43 "for assaults," and 109 "for larceny,"—how many were probably intemperate? How many is it probable were unused to the drinking of ardent spirits? It is much to be regretted that the report does not inform us what, in this respect, had been the habits of all these convicts. Yet the document is a very valuable one in relation to the cause of temperance. It comes to us with the sanction of the names of the Judge of the Municipal Court, and of two of the Judges of the Police Court. It is a report not intended to subvert the cause of any party, or society, or any particular mode or object of moral action—but simply to lay before the City Government, and through them, before the people, a very brief view of the state of our prisons, and the crimes of their inmates. And in their array of crimes, reader, observe the prominence, and the influence of intemperance.—Daily Advertiser.

A CONVERTED HOTTENTOT.

Distance makes a marvellous difference in some people's feelings towards colored people. The Christian Intelligencer, of this city, is always full of regard for the laws when any thing is proposed as duty to be done for the slaves in this country. But when you go away off to South Africa, it can see a beauty and nobleness worthy of honor in the conduct of Andreas Stoffles, a converted Hottentot at Bethelsdorp, who was imprisoned for persisting to "interfere" with the slaves around him. In a sketch of Stoffles, copied in the Intelligencer from the London Missionary Magazine, we find the following "disorderly and incendiary" proceedings in regard to slavery, without one word of censure.

"Often were whole assemblies of natives and Europeans melted into tears when he spoke to them of the dying love of his Saviour. This was the subject ever uppermost in his mind, and in dwelling upon it his flow of language was peculiar to himself. His wife and many of his relations also turned unto God. Some time after his conversion, a magistrate, residing at a distance from Bethelsdorp, applied to the station for a few men to assist in the public works. Stoffles volunteered to go, but no sooner arrived in the locality than he began to preach to the Hottentots and slaves, with great effect. There was much weeping, and it was said that he would 'drive all the people mad.' He was forbidden to preach, but Stoffles said he could not hold his tongue, and he was consequently sent to prison. But the prisoners were numerous, and Stoffles began preaching to them, with similar effects; so that the only alternative was to release him, and send him back to Bethelsdorp. He ever considered it an honor to have been in prison for the word of his Saviour."

We have also a deserved tribute to his patriotism in resisting the disastrous influence of colonization among his countrymen. How long will it be ere similar efforts of patriotic wisdom and heroism will be called for to turn back the tide of greedy colonists in Western Africa?

His patriotism.

Stoffles was a true patriot; his concern for the welfare of his countrymen increased with his years, and he entered with earnestness and intelligence into every subject connected with the general state of the country. He felt keenly the degraded condition of his people, as having lost their hereditary lands, their property, and their freedom; and his mind was constantly engaged in considering the means by which it could be improved. When the Hottentots gained their civil liberties, his joy was extreme, and when government offered them land at Kat River, he was one of the first to accept the offer, and, though it involved at first great hardship and privation, yet as he thought it was for his country's good, he was among the foremost to go and take possession of what he termed the Hottentots' Land of Canaan. In the spirit, he subsequently devoted himself entirely to the welfare of the settlement, and the people at the several locations all regarded him as their friend, and guide, and defender. His services, in reference to the spiritual concerns of the people of Kat River, were also highly important. Until a missionary came to that part of Africa, Stoffles, with the assistance of other pious natives, conducted the services on the Sabbath, and every evening in the week. He afterwards acted as deacon of the church at Philippen, and watched over the souls of the flock with great zeal, faithfulness, and activity. He conducted the prayer-meetings with marked propriety, and his addresses on those occasions produced the happiest effects among the people.

His visit to England and sea.

In February, 1836, Stoffles embarked for England, with the Rev. Dr. Philip, Mr. Read, Jun., and Jim Tzatzoe, the Caffre Chief, arrived in London on the 14th of May. He wished to exert himself in England on behalf of his nation; to see, he said, the people by whom the gospel had been sent to his country; and to express his gratitude to them for the inestimable blessing. These objects he effected, but not to the extent which he desired. Before the Aborigines' Committee of the House of Commons, he stated the grievances of his afflicted countrymen, and produced a strong impression in favor of their claims and his own. To the friends of missions in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest and the most hallowed delight. But in October, 1836, his health began rapidly to decline, owing to the hostile influence of the climate, and causes before referred to, and it was recommended that he should leave England immediately. On the 7th of Nov. he embarked for Africa, with the Rev. J. Read, Jun., and the Rev. E. Williams. At the commencement of the voyage, his health apparently rallied; but after crossing the line, a relapse followed, and on his arrival at the Cape he began rapidly to sink. He was confined at Green point for a short time, but was finally released from suffering on the 18th of March, 1837.

In his dying hours, his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God his Saviour than during the voyage. When he ceased to anticipate recovery, he expressed regret at not being spared "to go and tell his people what he had seen and heard in England. He would go and tell his story in heaven, but he thought they knew more there than he could tell them."

The death of Stoffles will be lamented by multitudes of the natives, both within and beyond the Colony; the people of Kat River were scarcely to be comforted, and it was feared by some that his wife and daughter, who were exceedingly attached to him, would fall sacrifices to their grief. But many prayers have been offered on their behalf, that their deep affliction may bring forth abundantly the peaceable fruits of righteousness.—*Emancipator*.

ANOTHER FAILURE. The new bell, cast for the City Hall, New York, as a fire alarm, which was to be heard from Jersey shore to Long Island, and from Cattle Garden to Harlem river, cannot, it is now said, be heard any distance; and, although it refuses to crack like its predecessors, it is quite as useless.

THE "FIRST OF AUGUST."

Yesterday was a glorious day—an epoch in the world's history.—On that day Slavery, which for two centuries and a half had filled them with sorrow, and wrong, and cruelty, was annihilated, in almost all the islands of the British West Indies.

The sun of yesterday rose upon freemen only, as it shone over the Blue mountains of Jamaica—the rich fields and orange groves of Bermuda and Antigua. St. Vincent, St. Christophers, Tortola, Barbados, Dominica, Nevis, and Montserrat, are also free,—self delivered from the curse of oppression by the voluntary decision of their own legislatures,—the act of the slave-master.

Glorious to God in the highest—FIVE HUNDRED THOUSAND human beings stood up in the light of yesterday, girded with the manhood of Liberty—slaves—chattels—merchandise no longer—but taking their places in the great family and brotherhood of man!

The fruit of the mission of Jesus of Nazareth—of him who came to preach "DELIVERANCE TO THE CAPTIVE, AND THE OPENING OF THE PRISON-DOORS TO THEM THAT ARE BOUND," is ripening before us.—The most glorious and convincing testimony to the divinity of that mission ever afforded to earth is made manifest at this hour. Infidelity has no excuse for its blindness. The mightiest miracles of the past fade into dimness, in the light of this demonstration of the everlasting truth of the oracles of God.

What hath God wrought!—For two and a half centuries, slavery sat enthroned in the islands of the West—the Lord of the Caribbean Sea—"exalting itself above all that is called God," exulting in the pride of its strength, banishing religion and purity, and filling them with obscenity and lust and unimaginable crime—with the rioting of demons, and the wailings of the damned. Where is it now? The light of the Gospel has blazed upon its "habitations of cruelty," and it has fallen like Dagon before the presence of Israel's God.

Where is the Christian who will not on his knees offer thanksgiving for the blessed privilege of beholding this mighty event,—an event whose influence will be felt to the remotest regions of the earth—and throughout all coming time? It will strengthen the hands and gladden the hearts of the missionaries of Christianity, wherever they are toiling—in the isles of the South, on the frozen Labrador—or scorching under the sun of the tropics in Barmah and Africa.—They will point to this triumph of Christian benevolence, as the brightest token of the Heavenly origin of their religion.

Heretofore, revolutions and changes which have shaken nations to their centre, have only been effected by violence and the hand of arbitrary power. However pure in principle, they have ended in practical crime. Though born of generous purposes and benevolence, their cradle has been rocked by the convulsion of the social elements, and their baptism has been one of blood. But this mighty event—this tremendous revolution—which has lifted half a million of chattels into the pale of humanity—has been peaceful as the advent of its Holy Originator, when the Angel-hymn floated over the hill country of Judea: "Glory to God in the highest! Peace on Earth, and good will to men!"—No blood—no tears—no strife—no accusing recollections of violence and crime to overshadow the morning sunshine of a people's deliverance: a moral victory of Truth over Falsehood; of Benevolence over Avarice and Hate; of everlasting Justice over Criminal Expediency. To our Heavenly Father be all the glory. The work is His own.

Our editors, religious and political, are silent in regard to this event. So are our pulpits. With this stupendous miracle blazing upon the moral heavens, the professed ministers of that Gospel, to the Divine origin of which it is a direct and powerful testimony, are silent as the grave. No burst of thanksgiving to God, for this glorious token of His Love to the children of men! No prayer that the great work may go on to its final and universal triumph!

Let them keep silence. Their silence will not stay the outstretched arm of the Deliverer! The sin of Freedom will not shine less brightly, because these practical infidels in the Church close their eyes in wilful blindness. The voice of emancipated thousands—the earthquake shout of Freedom, which now shakes the islands of the Caribbean to their coral foundations, will not swell up less freely to Heaven, because these men are closing their ears against it.

The bells which yesterday tolled the hour of midnight from the church towers of Kingston and Bridgetown, tolled the Death-knell of Slavery not in the islands of the Antilles alone, but throughout the civilized world. In vain shall politicians talk of compromises and constitutional guarantees. In vain shall a time-serving and mammon-loving priesthood pervert the Holy Scriptures into a defence of slavery. God is against them. He has come down to deliver His groaning and afflicted poor. On the sky which arches over the Western Archipelago, He has written His decree against oppression in letters of fire. It is now flashing on the eyes of American slaveholders, an intolerable brightness—the handwriting on the wall to the Belshazzars of the South. God grant they may repent while there is time and before the voice of His displeasure thunders among them.

"YE HAVE NOT HEARKENED UNTO ME IN PROCLAIMING LIBERTY EVERY ONE TO HIS BROTHER, AND EVERY MAN TO HIS NEIGHBOR; BEHOLD I WILL PROCLAIM A LIBERTY FOR YOU, SAITH THE LORD, TO THE SWORD, TO THE PRETENCE, AND TO THE FAMINE."—*Pa. Freeman*, Aug. 2.

DEATH TO ABOLITION.

At the recent session of the New-England Conference, while the brethren were affixing their names to the "common ground document" one of them, after he had put his name down in favor of it, bethought himself, and to test the correctness of his fear, he whispered in the ear of Dr. Bangs who was sitting near him, and said, "The document is death to abolition." The Dr. immediately replied, "Yes! it is." This fully opened the brother's eyes, and he forthwith put his name down against the document.

Zion's Watchman.

AWFUL LOSS OF PROPERTY IN VIRGINIA.

The town of Parkersburg, in Virginia, stands on the Ohio river, nearly opposite to Marietta, in the free State of Ohio. Parkersburg is, we believe, a principal depot for the shipping of the human cattle that are raised in Western Virginia, for the markets of the south west, and its citizens have heretofore realized no small gain by their traffic in this most productive staple of the Old Dominion. The abolition excitement, however, which has been so long "dying away" in Ohio, has occasioned no small uneasiness to the people of Parkersburg, who have held sundry public meetings for the purpose of actually putting down this enemy of their interests.

But somehow it does not "stay put," but on the contrary has begun to "stay itself" to be exceedingly dangerous to the "rights of property" of the successors of the patriarchs in that region. The Parkersburg Gazette of August 3, comes to us loaded with a column and a half of complaints based upon the following statement: "Within the last three months, slaves valued at from fifteen to twenty thousand dollars, have run away from a small section of this County and State; and although immediate pursuit has been made, and large rewards offered in every instance, not one has been apprehended; and there is reason to believe that most of them are now beyond the limits of the United States."

To chronicle these facts is superfluous labor, so far as this community is concerned; but we wish it to be known as widely as possible, that an organized band, residing in Ohio, are constantly guilty of inducing, abetting and aiding these escapes. Whether they are in the pay of the abolition societies may be conjectured; but there is no doubt that facilities are furnished the runaways, which require the expenditure of larger sums of money than it is in the power of slaves to procure. Women, and children of all ages, have gone among the rest; and yet their pursuers, although frequently on their trail, have been uniformly baffled in their endeavors to reclaim them. The runaways are forwarded by night in covered wagons, or are furnished with guides and led through the most unfrequented roads and by-paths, and are encamped in the woods or concealed in the towns. Their pursuers are misled by false information; obstacles are thrown in their way; and signals are made in their presence, and when answered they are decisively told they are welcome to search. Such are the facts.

That is very bad indeed! Shocking! "Fifteen or twenty thousand dollars" is no small sum for one "small section" to pay in three months. And lost in such an unscriptural way, too. "The wise man allows that 'riches will take to themselves wings and fly away.' But where is the Bible warrant for 'property' taking up legs and walking away? And not a dollar recovered." How sorry I be.

And now, the next thing is, to ask our fellow citizens of that small section, "what you intend to do about it?" That's the question. It's of no use to cry for spilt milk. How vexations it must be to these benevolent individuals who were holding these slaves all for their good, to see their kindness requited with such ingratitude. And you can't catch 'em—not one. Could you not bring up one of those "covered wagons?" Those "signals" too, in your very presence! How aggravating! And the ungrateful wretches are "beyond the limits of the United States." Inseparable to the excellencies of our "free republican institutions," they have placed themselves "under the yoke" of a monarchy. How absurd. With the excellent education they had in the art and mystery of republicanism, it evinces awful perverseness—yea, total depravity. But there is one solace. How can a thing be lost when you know where it is? And not only this, but you can go there after it, and get it too, if you can prove you have any just right to it. And again, the receiver is as bad as the thief, and as queen Victoria receives all these "subjects," and appropriates some of them to her own use, as captains, and sergeants, and drummers, just sue her in the county court for the damages, and having obtained judgment, levy your execution upon the first royal frigate that comes within the limits of Virginia's sovereignty. That will bring the matter to a bearing shortly.

And while we are in the way of giving advice, we recommend to the West Virginians to look out for the editor of the Parkersburg Gazette. What business has he to circulate the intelligence among your slaves "as widely as possible," and let them all know that there is "an organized band" in Ohio, who have their plans so perfectly arranged that not a single fugitive has been retaken in three months. Hitherto the Committees of Vigilance have had to circulate intelligence orally, if at all, but now it has gone everywhere. Not one of Mr. Kendall's Post Masters has suspected the treason.

The Gazette proceeds very warily to caution the "reflecting portion of the citizens of Ohio," that it is necessary for Ohio to be "extremely circumspect," or it will give "deep and abiding offence" to Virginia, and be considered as "interfering in our peculiar affairs." The complaints about "disregard of rights" and "violations of law" in the case, come with an ill grace from the land of slaveholders and kidnappers who habitually disregard all right but the right of the strongest, and violate all laws for the protection of liberty, if they can do it with impunity. We ask the Parkersburg Gazette to state to us so that we can understand what "rights" are disregarded, and what "laws" are violated in this case? We know of none. And we would again press our first inquiry, what do you intend to DO ABOUT IT?

As the half past five o'clock cars from Carrollton were passing Hertsleville yesterday afternoon a black boy was riding on horseback near to the track. When the engine came near the horse, he stumbled and threw the boy on the middle of the track—but too late to stop the engine; and strange to relate the whole train passed over him without injuring him in the least. He jumped up, scratched his head, and exclaimed "You can't kill dis nigger anyhow, Mister Engine."—*N. O. Bulletin*.

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, AUGUST 24, 1838.

MINISTERIAL STUDY.

The duties of a Pastor are many, and if he does them, will necessarily task him severely and occupy the most of his time. As to leisure, beyond moments of rest, he must not expect it. Indeed it is not much to be desired. What portion of his time ought to be devoted to study in his study, it is difficult to say. One thing, however, is certain, that no minister has a right to go into the pulpit to preach, without having prepared himself, at least so far, if he mean to use notes, as to be able to read them. To prepare written discourses may not require more time or intellectual effort than to prepare to preach extemporaneously, as preaching without writing is sometimes, although, if the preacher does his duty, very erroneously called. No man may innocently rely on his ability to preach as he ought, without tasking himself more before going into the pulpit than after he has entered it; and it is known that those ministers who have excelled in preaching without a written discourse before them, have been men of uncommon studiousness. It is not doubted that, on some subjects and on particular occasions, valuable sermons have been preached, when the preacher had not had it in his power to make any formal preparation for the effort; yet even then the subject was one to which, sometimes, he had given thought. The materials he had been collecting, perhaps, for months or years, though, it may be, with no purpose of ever preaching on the subject to which he now applied them. The occasion summoned them together and prompted the man to arrange and enunciate them at the moment's call. Such are to be esteemed rare cases, however.

Habitual delivery of discourses demands previous and methodical arrangement of the material, and even the choice of most of the phraseology to be employed. To do these things, it is not absolutely necessary to write, or even to be set down at a study-table, or to be in the midst of books. Many a first-rate sermon has been prepared during a solitary journey, or while the preacher was toiling in some agricultural, mechanical, or other employment. Some of the most useful ministers in America have so made most of their preparations for the pulpit.

We are not disposed to say, however, that closet study ought to be dispensed with or remissly performed. Certainly not, by ordinary men. Still, we are inclined to believe that much time and health may be saved by associating study with more manual labor than certain wrong notions about ministerial dignity and usefulness have generally allowed in years past. Important changes have lately taken place in this particular among a portion of our ministers; and, it is not improper to remark, that these changes have occurred quite as numerous among the most literary, as others. It is now discovered that the dignity of any man consists more in his intellectual capacity and furniture and moral deportment, than in any extrinsic circumstances, as a superfine broad-cloth or a lily hand, a stately gait, or even a Rabbinical title.

Study, somewhere—devoted, prayerful well directed study, is the key to the truth, which it is the preacher's solemn and yet delightful duty to bring out of God's spiritual treasure-house, and furnish in due season to the people. With this, almost every mind may accomplish something valuable; without it, none can long maintain the standing of a useful minister. No man should allow himself to imagine that his neglect of study will not be discovered by his hearers; and none need be solicitous, lest his studiousness will be unknown and not duly appreciated. Usefulness must be, however, the great aim of the minister. To preach "Christ and him crucified," should be the holy ambition of every one who serves in the "tabernacle which the Lord has pitched, and not man." To do this most effectually among men and most acceptably to God, is the true minister's highest glory. To do this there must be study.

TEXAS.

The Religious Herald, a Baptist paper, published in Richmond, Virginia, exhibits a spirit which we delight to honor anywhere, but, especially, where an Editor is surrounded by so many who are ready to fly into a passion at the least even opinionable interference with the god of their soul's idolatry.

Two or three weeks ago, we ventured to address our brother, the Editor, with great plainness as our readers may recollect, on the question of admitting Texas into the Union, as he had said what to us seemed to savor of a disposition to facilitate such annexation. In his reply to our remarks, as the reader has seen in the article which we quoted from the Herald last week, he has said such things as strongly indicate that a more correct state of feeling is beginning to take place in the regions of slavery, touching a subject which, perhaps, has not been second, in point of interest, to any other except slavery itself. It is our sincere desire to cherish in ourselves and others on whom we may have any influence, this same spirit of candor, in the discussion of every topic. Truth, righteousness and peace will always be gainers by it.

THE COURT OF COMMON PLEAS will commence its next term on Monday next, Sept. 3. PROBATE COURT in Worcester, on Tuesday, Sept. 4.

OUR ALMANACS.

A copy of the *American Anti-Slavery Almanac* for 1839 has lately been sent to this office. If it were not intrinsically worthy, we would not recommend it; but, on looking it through, we have been satisfied with it as the very thing to give the cause of LIBERTY a new impulse; and we take notice of it so early, that our friends may immediately provide themselves with so valuable a Book for 6 cents a copy, 50 cents a dozen, or \$3.50 a hundred.

It is, indeed, a "comprehensive commentary," not on the shifting of winds, nor the probable fall of rain, snow, or hail, nor the influence of the signs of the Zodiac over the head, feet, legs, reins, heart, liver, lungs or brains; but on the all-withering system of American Slavery.

Every man ought to have at least two Almanacs; viz: the one we have named and its efficient coadjutor, the TEMPERANCE ALMANAC. They are really worth much more than a dollar each to any family. Buy a dozen and give some of them to your neighbors, who say that they are very much opposed to Slavery, but do nothing to overthrow it.

THE TORNADO.

We perceive in the Boston and other papers that the violent Thunder and Hail Storm of Saturday last was attended with destructive effects over a considerable tract of Country. We give the following items. In Rutland, a barn was burnt by the lightning, estimated at \$500, belonging to Mr. Josiah Stone.

In Sterling, the House, Barn and Chair Shop of Mr. John P. Rice, were all destroyed by lightning, valued at \$800.

In Hubbardston a large and well stored barn was burned. In all these places the wind blew a hurricane, though but for a few minutes. In Holden, a two story house lately erected, the roof being finished and the sides partly boarded, was thrown down. It belonged to Capt. Simeon Hubbard. The Sheds near the Meeting-houses, were much damaged. Much glass was broken in that region and many trees were broken off or uprooted. We are happy to hear that measures are being taken to relieve the sufferers. In Shrewsbury, the sheds near the Meeting-house were prostrated. We learn that the storm extended as far as Albany.

SUICIDE.

On Saturday the 18th inst. Stephen Phillips, a colored lad aged 16, living with Mr. Hume Smith of Paxton, was found dead, hanging by a rope fastened to a ladder in the barn. Nothing was ascertained by the jury, as the occasion of his committing the awful deed of self-murder.

For the Christian Reflector.

NEW ENGLAND S. S. UNION.

To the Baptist Churches in New England.

DEAR BRETHREN:—Will you read the following communication, and, if what is recommended meet your approbation, will you act accordingly? You are probably aware that the above named Union was organized 2 years ago last Jan. and was called into existence by the voice of the Baptist denomination in New Eng. as far as it could then be ascertained. Many, who sustain a high rank in our churches for intelligence and piety, were present at its formation and gave it their hearty approval. They, and others who were not permitted to be present at its organization, who are acquainted with the object it is aiming to accomplish, still regard it with much favor and wish it great success. It is the desire of the Board to enlist all the churches in its favor, and solicit their kind co-operation. For this purpose, they have appointed the subscriber their Secretary and Agent; and, as it will be impossible for him to visit all the churches, he has thought proper to adopt this means of addressing you.—A circular has been sent to the churches by the Board, which contains much of the information you may desire. You are there informed that the Society, at its late annual meeting, directed the Board to raise a capital of \$10,000 within two years, which shall be used in publishing S. S. books, and sustaining the general operations of the Board. This capital, when once obtained, it is believed, will enable the Board to prosecute the important business entrusted to them for generations to come, without being obliged to solicit further pecuniary aid of the churches. It will then be out of the way of other benevolent objects which have a strong claim upon the prayers and alms of the friends of Zion. Our friends will understand, therefore, that, though they may the present year contribute more for the S. S. cause than might be deemed a due proportion under other circumstances, yet this will be proper, inasmuch as what they may hereafter bestow to objects of christian benevolence may all be appropriated to sustain other religious enterprises which call for pecuniary aid.

The Union is in pressing want of funds, and as soon as they can be furnished, it has a Depository; and must have, if it shall continue to publish books and accomplish the great purposes for which it was organized. That Depository has a debt upon it, which it is very desirable to remove at the earliest moment practicable. It contains already a large assortment of books of an approved character, besides its own publications. It is very important, however, that the number and variety of its books should be still more enlarged. Several of the publications of the Union are out of print, and others nearly so, and new editions are called for. Manuscripts are on hand, which, if published, would make very interesting and useful books.—But the Board wisely hesitate to proceed in this work, till they have some substantial evidence that they can do it safely. Those who furnish materials for books, the printers and binders, must all receive their pay soon after the work is performed. But some years may elapse before a sufficient number of these editions will be sold, to pay the expenses of their preparation. Hence the absolute necessity of the proposed capital.

It will not be forgotten that the primary object in the formation of the Union was to have a Publication Society, which should furnish books adapted to the wants of our schools. Pressing calls have for a long time been made for new books of a denominational character as well as others; but no responsible body existed till recently, to supply this demand. It is well known that the present a reading as well as a book-making age. Our children and youth will read, and if they be not well supplied with entertaining books of a religious character, which

shall exert over them a pious and holy influence; their time will be devoted to works of fiction, which will exert a deleterious influence on their general sentiments and moral feelings, and perhaps ruin their souls forever.

Our Sabbath School Libraries should supply this demand. All are convinced of the high importance of Sabbath Schools to the rising generation and those of mature age; and that no other institution, the Christian Ministry excepted, is doing so much to hasten the latter day glory. All must be aware, also, that well selected libraries are indispensable to the efficiency and success of Sabbath Schools. For our own Schools we want books that will contain a full, explicit, and uncompromising presentation of all those truths which the Holy Spirit has caused to be written for our instruction. Not merely those doctrines which are regarded by all evangelical denominations as essential to salvation, but all those great principles, comprehending the distinctive views of our denomination, and are essential to the perfecting of the Christian character, should be taught,—and taught in books for the young. No other religious sect, and no Union Society can be expected to advocate our sentiments for us. If we would have our children understand our principles and practice, and the reasons for them; we must teach them ourselves. We should be unwilling as Baptists to confine our children wholly to a course of religious instruction, in which some of the most precious doctrines and practical truths of the Bible, are not recognized. To supply this deficiency in our Sabbath school Libraries, was one important object in the formation of this Union. Will our friends furnish the Board with the necessary means of successfully prosecuting their noble enterprise, and accomplishing the high purposes for which the Union was called into existence? Or will they suffer it to languish and cease its operations for want of those means which they are well able to supply?

The members of the board, and other individuals, and some churches, who are best acquainted with the Institution, have made liberal donations and subscriptions towards raising the proposed capital; and will not the members of our churches generally come up to this work with interest and manfully sustain their own Institution? It must be confessed with deep regret that the impression is quite too common that every thing which relates to Sabbath Schools is a children's affair—a small matter; and that teachers and pupils are expected to do all that is requisite in promoting the Sabbath School cause. But is it indeed so? A children's affair—a small matter, to incultate the great and practical truths of God's revelation—to furnish the appropriate nutriment for the immortal mind—to employ the plastic hand of religious education, with those who are to exist forever at the most interesting and important period of life; when the mental powers are being developed and the moral habits forming? When impressions that are made may be as lasting as eternity and affect, for weal or woe, their everlasting destiny? A trifling affair, which concerns a few only, to aid in throwing holy influence around those who are soon to assume the responsibilities of the nation; who will sustain the religious institutions of our country and advance the interests of the church; or employ their influence in spreading principles, which shall tend to break down the moral restraints of christianity, and subject this fair portion of the intelligent universe, to the dreadful consequences? A small matter, to discharge that duty to the young which God requires, 'Train up a child in the way he should go'; to exert an influence which may result in their eternal salvation; to employ means that shall render the members of our Sabbath Schools more intelligent in sacred things, and thus multiply their power of doing good? Ah, Christian brethren, if any of you have too lightly regarded this matter and thought this noble Institution for which your aid is solicited, less worthy of your patronage than other objects of Christian benevolence, be entreated to examine this subject anew and see if it has not strong claim upon your prayers and pecuniary aid. Surely it is a work of the highest magnitude, and every Christian heart should pant to be engaged in it. Let this subject be viewed in all its bearings, and we cannot doubt that the friends of God and Zion will most cheerfully lend their co-operation and share in the blessed results of the important enterprise.

We do hope, therefore, that our friends who love the whole of God's revealed truth, and wish to have all men brought under its influence, will engage in the work of raising funds for the Union as soon as practicable. Let it be done by the churches themselves and thus save the time and expense of agency. If all the churches would at once resolve on doing what they are able for this object, and carry their resolutions into effect; the Board would soon be released from their embarrassments, and gratefully prosecute the work assigned them.

Individuals who are able may make themselves Life Members of the Union by the payment of twenty dollars, or the churches can make their pastors Life Members by contributing the same sum, and those who are more able by raising fifty dollars, can constitute their pastors Life Directors. Several Schools have made their Superintendents, Life Members, and others can do the same.

The money raised may be forwarded to Dea. James W. Converse, Treasurer, 79 Cornhill, Boston. The Secretary will visit as many churches as possible, and he wishes this communication to be received as a message, in behalf of the Board, by others on which he will not be able to call. It is hoped none will wait to be visited; but, at the most favorable time, perform the work, and God will bless and abundantly reward them. For the cherishing of a benevolent disposition is peculiarly pleasing to him and he "loveth a cheerful giver."—On the subject of purchasing books for Sabbath School Libraries at the Depository of the Union, and giving a more extensive patronage to the S. S. Treasury, as a means of sustaining the Institution, the Secretary proposes to remark in a future communication. Wishing all the churches great prosperity, and abundant success in all your efforts to do good,

I am yours in the bonds of the gospel,
J. ALDRICH, Secretary.

Will each of the Baptist papers in New England give the above communication a place in their columns? J. A.

GEORGE THOMPSON.
Since the great turn of affairs in the British W. I. Islands, we have pondered much and seriously on the question whether another visit from the noble champion of British Emancipation is desirable. When we have considered the question in its simple connexion with our delightful recollections of the man, as our friend with whom we often associated beneath our own roof as well as in the public assembly, to which on several occasions we had the pleasure of introducing him as our illustrious visitor and condutor, and in many ridings, and walkings, and consultations together, we have felt, of course, strongly inclined to unite our voice with others in bidding him return to the scenery, though not to the scenes of those unworthy anti-republican, and wicked as well as foolish persecutions, with which the fanaticism of slavery pursued this most eloquent advocate of Human Rights and most brotherly and amiable companion.

The question is one, however, which George Thompson would not have us decide upon by such a rule. He would have us look at it in a much broader aspect, and determine in view of the work to be done by him and the place most favorable to his successful expenditure of the powers he has to expend in the cause of the oppressed. In this view, we have from the first been of the opinion recently expressed by the Editor of the *Philanthropist*, in the following judicious manner. That the time is drawing near when George Thompson, and every other successful advocate of the slave, will be enthusiastically greeted by the American people, there is no doubt, but that time is not yet.

"We perceive that two or three of the Eastern Anti-Slavery papers have suggested the propriety of inviting George Thompson to visit this country, as a lecturer. We by no means concur with the suggestion. Why should he be invited? Have we not men enough among us of sufficient zeal and qualifications to carry forward the anti-slavery enterprise? Is our cause on the wane, are our prospects darkening? Or rather, are we not prospects brighter than ever? Is not our cause against slavery gradually diminishing? Are we not reconciling the public mind in the free states, and slowly prevailing on even the slave-states to listen to our arguments? Are not the most intelligent minds in the North becoming convinced of the truth of our principles? Why then should we resort to a measure, which we know must arouse prejudices, as malignant and unfavorable to the reception of the truth, as we fear, they would be fatal? It is, we believe, impossible that any foreigner, especially one so distinguished in the cause of Negro Emancipation as George Thompson, should come amongst us as an anti-slavery lecturer, by special invitation, without vastly aggravating the prejudice of the free states against our cause, and increasing tenfold the hatred and suspicion with which it is regarded by the South. It is absurd for us gratuitously to run against national prejudice. Our duty, we must believe, is, so far as in us lies, to conciliate public confidence by avoiding all unnecessary causes of irritation. This we are solemnly bound to do, as we regard the welfare of the slave, and hope for his speedy disenfranchisement."

So far as our own feelings are concerned, we have not the slightest prejudice against foreigners: truth from their lips is as welcome to us as from the lips of a fellow-countryman.

"We do indeed hope that the Parent Society, at such a crisis as this, when anti-slavery principles are triumphing so gloriously in this country, will deliberate long, very long, before they venture on a measure of so doubtful utility."

TEMPERANCE LECTURES.
We are requested to give notice that MR. PARMENTER, the blind lecturer on Temperance, will lecture in Rutland on Friday, (this day) Saturday, and Sabbath evenings—at Princeton, in the Union Meeting-house, on Monday evening next, and in the Baptist Meeting-house on Tuesday evening—at Westminster on Wednesday, Thursday, and Friday evenings—in the Baptist Meeting-house in South Gardner, on Saturday evening, and at Gardner Centre on the Sabbath evening following. It is expected that Mr. Parmenter will subsequently lecture in Winchendon, Templeton, Hubbardston, and Barre. Notice will be given of the time hereafter.

NEW YORK TEMPERANCE REFORM.—The N. Y. Methodist states, from official tables, that of eleven hundred and twenty nine distilleries in that state in 1825, there are now not more than 200; and that the consumption of foreign liquors, including wine, has been reduced two thirds, while the population has increased more than half a million.

NOTICEABLE!
A correspondent of the *Courier*, giving an account of the "Beverage" approving Convention lately held in Greenfield, points it out as an item of sober intelligence that "No dissipation was seen."

Query—Would it be necessary to state such a fact, if the spirit of the new license law were universal?
Reflection—How fearful some people are lest some body else should suspect them of having acted out their own principles, when those principles are wrong!

PAINTING OF THE WORCESTER FIRE.—We were deeply interested last evening in witnessing the exhibition of Mr. George L. Brown's painting of the recent fire in this town. In our opinion, it is a very happy effort of this ingenious artist. It is gratifying to learn that Mr. B. devotes the profits of the exhibition to the relief of the sufferers by the fire. This is a generous and noble appropriation of the fine skill with which the benevolent Creator has endowed him. How much more noble to cherish such a spirit than that of grinding avarice which gets all it can, and keeps all it gets. Let the fine arts receive special patronage and honor, when they thus take rank with the useful arts.

EASTERN RAIL ROAD.—The cars from Boston to Salem, commenced their regular trips on Tuesday of this week, on which day, says the *Patriot*, about 1000 passengers passed over the road.

STURBRIDGE ASSOCIATION.

We learn by Br. Carpenter, who was present with this association on Wednesday, that the Association was organized by choice of Br. S. S. Cutting Moderator, and Br'n. Bigelow and Munger, Secretaries. He states that there was a full representation from the Churches, and that the letters contained some cheering accounts of revivals. Br. Geo. L. Leonard of Webster preached the introductory sermon. Br. C. O. Kimball preached in the afternoon of Wednesday, from Ps. 2, 11: "Rejoice with trembling."—an able and interesting discourse. Committees were chosen on the several objects of Christian benevolence, among which were reckoned the *Temperance Reform* and the *Anti-Slavery Enterprise*. From the character of the majority of the Committee on Slavery, we anticipate a favorable Report. As Br. C. left in the midst of the session, he is able to report no farther.

LIBERTINISM AND RUM.—A man named Joseph Oldham, lately bruised to death the woman with whom, for some time, he had lived in habits of licentiousness, in Baltimore.

CANADA.—It is reported that pardon to some and commutation of punishment to others had been granted by the Queen to the sixteen persons condemned to be executed at Toronto, on the 25th inst.

HOME MISSIONS.—No. 2.

The Mass. Bap. Convention, being much interested in the prosperity of Home Missions in general, as well as in the success of that department of benevolent effort in this Commonwealth, desire the spread of such information as will promote the cause. They are particularly solicitous that the churches continue to feel an interest in and exert themselves to advance the Amer. Bap. H. M. Society. The following extracts from the last quarterly paper of that society will exhibit its present circumstances.

THE TIMES IMPROVED.
So it is said. The din of complaint of "the pressure" has greatly subsided, and generally passed away. There is perceptible improvement in most branches of industry. Commerce is again taking in her halcyon, and spreading her canvass; the streets of our cities, which had been hushed into almost Petrarchan solitude, are again becoming resonant with the confusion and rattle of business; in our manufacturing villages, the clink of the anvil and the buzz of the jenny, are once more heard in all their activity, and all classes are made to rejoice in the superabundant hopes of the agriculturalist. A gracious providence beams benignantly upon us, and its rays are the more refreshing from the night of storms through which we have just passed. It is natural to inquire what effect this state of returning prosperity has upon our charitable and religious associations. Should we have been apprized of it by the amount of thank-offerings brought in by the friends of Zion?

In most instances we apprehend not. At the anniversary of this society in April, 1837, in Philadelphia, a resolution was passed, which seemed to win the assent of all, "that in the fluctuation of human affairs, religion should be first to participate in our prosperity, and the last to experience retrenchment in the day of adversity." During the period of adversity, there were those who gave more than ever, made unwonted sacrifices, for no other reason than this—but they knew others could, or would not do so much, perhaps nothing. This indicated a christian spirit, nor will the Saviour suffer such piety to lose its reward. But on the return of a better day, it might be expected that institutions which have been laboring under great embarrassments, would have been amply relieved, not perhaps by any sudden overflow, but by the offerings of those who are glad promptly to testify their gratitude to the Giver of all. Shall the Saviour say of us as a community, "were there not ten healed, but where are the nine?" We trust not.

The Home Mission Society is happy to acknowledge its obligations to the christian public for the measure of support it has received. With peculiar pleasure is mentioned of the benefactions of the churches in Ohio, Western Tennessee, Kentucky, and Mississippi—churches which have not been accustomed to contribute to our funds. The benefactors are becoming benefactors—the blessed, blessings to others. Things are thus beginning to move in the right channel. Still, the society would scarcely be able to make those they now have in the field comfortable, such was the tardiness of the receipts, even were they to turn a deaf ear to all new applications for help.

Another thing should be borne in mind, the commercial distress is first over where it was first felt—which was in the commercial heart of the country. In the distant west, they now feel the pressure sorer than ever; and for this very reason, the churches apply to the society with more affecting earnestness than ever. They see the self-denial of their ministers, and having done what they can, they look to this quarter as their last hope. They throw the question on the committee, whether their pastors shall leave; their hopes and expectations be blasted, and with them, sink the labor of years. We apprehend that the value of this institution, for its own sake, has been duly appreciated by a few only. Yet it is gratifying to those who have the laboring oar in hand, to know that they are constantly receiving an accession of public sympathy.

Extract from a letter of Elder John Peck, agent of the N. Y. Convention, to the Editor of the New York Baptist Register.
"Before I conclude, I must add a word in regard to the prospect before us. I do not know what success Br. Leonard may meet with at the west, and Br. Snitzer in the centre; but with the most flattering hopes, I am persuaded the liberality of the churches must be more than commonly exhibited, to meet the responsibilities incurred by the Board. I do most earnestly entreat that the important claims of the destitute in our land, famishing for the bread of life, may

not be lightly estimated, nor the dependence which the dear missionaries laboring among them make on the punctuality of the Board, nor the many churches who look to the Convention to aid them in sustaining the gospel standard. It is truly affecting to hear the pressing invitations which weekly reach the Home Mission rooms, in New-York, for help. Canada, Texas, and Nova Scotia, as well as the great valley, send up their cries, and the heart must be hard indeed that can remain unmoved while listening to their touching requests. Br. Crawford, the Corresponding Secretary of the Am. H. M. Society, occupied my attention for nearly half a day in reading to me some of these epistles; this was only a small part, but it required the gathering up of the whole strength of my nerves to hear and not break down. Could our churches all be assembled in one place and listen to these urgent appeals, I am persuaded the Home Mission interest would be looked at as of inferior moment, but as a charity of commanding importance, and the treasury would not long complain of its afflicting poverty and utter inability to approach even a partial relief of these applicants.

I was truly cheered with the noble spirit exhibited by one brother in Catskill, in quite moderate circumstances. He had pledged himself to support a missionary in the valley, and handed to Br. Willis, the pastor of the church, the quarterly payment of \$25 for this object. The amount was put into my hands to pay over to Br. Martin, the treasurer of this society. Are there not many good brethren at the west who will take pleasure in copying this worthy example? We know there are many in equal circumstances, and they would find a rich compensation in the sacrifice.

The above, it is hoped, will be read with interest and profit. More ought to be done for home missions in this country, and the Convention would gladly transmit funds to the Am. Bap. H. M. Society, if they could collect them. Who will aid in this business?

SECRETARY.

For the Christian Reflector.
MR. EDITOR.—If you regard the accompanying line as deserving a place in your valuable paper—surely because it pleads the rights of liberty, the rights of humanity, and the rights of God; you are free to make such a disposition of them as you may judge expedient. Meanwhile, allow me to say that they were written in great haste, the mere effusion of the moment; and should I again take my pen for the Reflector, more thought, at least, should be expended. Yours with esteem,

A WELL WISHER.

THE CHRISTIAN REFLECTOR.

While Republican, Tory, and Whig are sustained, Sure, 'tis said, that Reform should have no protector; We have looked for some one, and our hearts have been pained,

Till of late we distinguished "THE CHRISTIAN REFLECTOR."

Though the Bible, we know, is the fountain of life, And for sin, and its fruits, designed a corrector; Yet the guilty will never turn inward his sight,

Till compelled so to do by some Christian Reflector.

As the man, long polluted, seeks not to be clean, Till he comes, in some glass, his impurity;

So the wretch, all corrupted, and ruined by sin, To throw light on himself, needs a Christian Reflector.

Though 'tis said, by too many, professing, forsooth, God's glory their object, His word their director,

That the Spirit alone is advancing the truth, And we ought not to welcome the Christian Reflector

We believe that same Spirit works always by means, And truth, (if we wish it to be) the director

Of the heart and the conscience; to draw back the screens

Fixed by sin,) must be spoke by the Christian Reflector.

Though the right of discussion, and freedom of speech, In this age of polish, meet oft an object,

These, essential to liberty, we wish you to preach, And maintain it in love in the Christian Reflector.

When unprincipled multitudes violate right, Under covert concealed, and far no detector;

We desire that their deeds shall be brought to the light, And forthwith exposed in the Christian Reflector.

When the tears, and the groans, and the blood of the slaves, Meet our view, and near by we see their exactors;

We will help you defend what we firmly believe— That the Negro is a Man—in the Christian Reflector.

He possesses a spirit, as noble, as pure, Undying as that of the proudest detractor;

And his rights are as sacred, original, sure; His enslavement is sin—says the Christian Reflector.

In fine, it is hoped, that this paper shall be, On all points of truth, of God's truth the collector;

That the light of the Bible the sinner shall see, And the sinner—shed anew by the Christian Reflector.

It is hoped with the blessing of Heaven, as time rolls, His cause you'll promote; so, when Christ the Inspector

From your labors shall bid you to rest, many souls May the diadem deck, of the Christian Reflector.

R. Y. Y.

Those, says the Editor of the Boston *Courier*, who, like myself, occasionally take a pinch of snuff will readily assent to the justice of the following:—
SNUFF AND SNUFFERS. We have sometimes had our wonder excited in reflecting on the temerity and daring of that man who first boiled and eat a lobster, and who, led on like Columbus from one new discovery to another, next opened and eat an oyster. The total absence of infection in such cases, constitutes the claim to native daring. But what shall we say of him, who as it were, groping about among the weeds of the earth, selected at length the most noxious to an unused nose and tongue, and pronounced it, commended it, and in fact established it, as the thing itself, to smoke, to chew, and to snuff?

With a little effort of imagination, we can bring ourselves to believe that the fragrance of a good cigar may be found agreeable to the olfactory nerves of some—we can imagine that a man may be at times so circumstanced, as to prefer the smell of a cigar to other villainous smells about him.

Chewing tobacco puzzles us more. We can with difficulty conceive a condition of the mouth that would be relieved by the taste of tobacco. We know of but one, and that can rarely occur—it is that of accidentally biting a green olive for a pickled one—a facetious trick sometimes practiced in olive countries.

But snuff and snuffing completely bring all our powers of imagination and comprehension to a stand still, and we are lost in wonder and amazement.

The *Courier* might have run a tilt at Smoking too, and laughed a victory over the head lighted more by a cigar than it ordinarily is by intelligence. And then we would have bowed confession of guilt on all these counts of the indictment. In years past we have tasted and smelled all these sweets, but we are happy in saying in regard to all these tyrant habits, we are our own master again.

REVIVAL.

BEAR CREEK, MICHIGAN. Brother J. Scofield, and Allen Staples write as follows to the editor of Zion's Watchman, under date of July 27.

Dear Brother Sunderland.—It will doubtless be truly gratifying to many of your readers to hear of the great things which the Lord has done for us on Bear Creek Mission. We entered this field of labor on the first of October last. With a deep sense of our responsibility, we commended ourselves and our work to the God of Missions. Believing that the day of redemption was not far distant to many we were constrained to cry "Behold the Lamb of God." *Hallelujah!* the name of Jesus has been hailed by many sin-sick souls.

We have had revival after revival, and still the work goes on. Considering the sparseness of the population, and the difficulties of a newly settled country, we never saw more powerful revivals; not far from five hundred have professed to obtain forgiveness through faith in Christ.

The number in society at the commencement of the present conference year, were near two hundred. Up to the present time we have received, on probation and by letter, three hundred and fifty-five. For these great things we feel truly thankful to God; but the best of all is, that the work of sanctification has also revived, and we have many witnesses of perfect love. May this divine flame continue to spread, until the church shall become holy in all its branches.

CONNECTICUT LITERARY INSTITUTION.

The anniversary of this Institution occurred on the 14th and 15th inst.

The examination commenced on Tuesday morning, and was continued through the day. The classes were examined in English studies, and in the classics. As a whole, the examination was very satisfactory. It was apparent that the daily recitations had been conducted with accuracy, and that the Students understood the construction of the languages, and the elementary principles of those sciences which they had studied.

On Wednesday, at 10 o'clock, the exhibition was held. A very crowded audience was in attendance. The exercises, as performed by the young gentlemen, were highly gratifying, and evinced a style and correctness in composition, creditable to the speakers and the Institution.

Christian Secretary.

THE GREAT ECLIPSE OF 1838.—This eclipse will occur September 18, between 3 and 6 o'clock, P. M. It will not be total, but annular—a bright luminous ring being visible in the place of the sun. It will pass over the United States from the Northeast to Southeast, the centre passing over Lake Superior, Wisconsin Territory, Michigan, the Northwest part of Ohio, the Northeast part of Virginia, into the Atlantic Ocean.

The eclipse will be annular over the space of 420 miles wide. The ring, where visible, will only continue from 4 to 6 1/2 minutes. This eclipse is remarkable, as being the last of the series of great eclipses, which have been occurring at short intervals for several years past. The next central eclipse visible in the United States occurs May 26, 1851. The next total eclipse of the sun will be August 7, 1869.—*Morning Star.*

A PHENOMENON.—About noon on Wednesday last, 8th inst., a cloud of Grasshoppers passed over the city of Lancaster, Pa. Their course was from northeast to southwest. As we did not see the whole of the procession we can not say how long they were in passing, or the object of their journey, but from the myriads which were basking in the rays of the sun when our attention was called to them, we supposed they had assembled to hold a grand jubilee, or harvest home, after the depredations they have committed. The appearance of these insects in the sun light was singular and beautiful. Their glossy transparent wings shone like stars, and their twinkling completed the illusion. In the eye of imagination it looked as if "the glorious orbs on high" had assembled on a levee of their great luminary. As we do not think it customary for Grasshoppers to hop to so high a height, we wish some one more skilled in natural history than ourselves would enlighten us as to the cause of their high aspirations.—*Journal.*

GRASSHOPPERS.—The attention of the public was excited on Thursday last, 9th inst., says the *Fredrick Md. Herald*, at about the hour of noon, by the disappearance of the grasshoppers, (supposed to be) which have been so abundant this season. Immense myriads of them apparently from the size of a bee down, were to be seen floating in the beams of the sun, their wings glittering like spangles, and extending as far as the eye could reach in height and extent, wherever the sunbeams would render them visible, and around which they appeared to play. The birds seemed to hover about them, and here and there would catch a straggler, and some of them would seem to come down as low as the house-tops. This may be quite a familiar occurrence to the naturalist, but we have never before known it to attract so much observation.

A cure for the sting of a Wasp or Bee.—A Liverpool paper states as follows:—
A few days ago happening to be in the country, we witnessed the efficacy of the remedy for the sting of a wasp mentioned in one of our late papers. A little boy was stung severely and was in great torture, until an onion was applied to the part affected; when the cure was instantaneous. This important and simple remedy cannot be too generally known, and we pledge ourselves to the fact above stated.

VIRGINIA.—With regard to the tobacco crop the *Pittsburgh Intelligencer* of Friday, says:—"The last letters from all the tobacco section of country south of James river, represent the crop to be in a most deplorable state. We have no very late information from the north side of James river; but from the unusual drought, we believe the same state of things exists over the whole State of Virginia. The tobacco speculators must reap a good harvest this year."

MICHIGAN.—Michigan begins to export in earnest. Already, a large amount of flour has been sent down the Lake, and it comes in upon us from the country every hour in the day. A. among other shipments one of our prominent flour dealing firms, sold and shipped on Tuesday last, on account of a New York firm, one hundred barrels from the Ann Arbor, York and Saline mills of Washtenaw county. The same company have made arrangements to ship flour largely this fall.—*Detroit Ad.*

MARYLAND.—Corn was sold in this city yesterday at one dollar per bushel by the cargo.—This is an advance of twelve cents a bushel since Friday last. Prime white Virginia wheat was sold yesterday at \$1.60, and prime red at \$1.50 per bushel, being an advance of five cents.—*Baltimore American.*

NEW ORLEANS, AUG. 11.
Seditious Movements at Havana and Porto Rico.—Our Havana correspondent transmitted us a day or two since the intelligence of a military insurrection, the consequences of which might have compromised the tranquillity of the island of Cuba. We would have hastened to lay this information before our readers, had it been more precise and explicit. The object, the extent, the causes and the mode and conduct of this conspiracy were still a mystery, and our correspondent confined himself to a simple statement of the facts without entering into any details, the authenticity of which might have been questioned. Now that we are better informed, we are enabled to satisfy public curiosity without the fear of future contradiction.

It seems that the intestine commotions which for so many years have been afflicting the mother country, have extended to its dependencies. The island of Cuba, while under the inflexible administration of Tacón, was maintained in strict adhesion and fidelity to the queen. The intrigues of Don Carlos at length reached Havana, and his subsidized agents succeeded in corrupting the fidelity of several regiments quartered in the Moro Castle. As frequently happens, the plot was betrayed by one of the conspirators, and the new Governor Espelata, who follows in the footsteps of his predecessor, immediately took the most energetic measures for its suppression.—The doors of the barracks were closed, and the residence of the troops was at once converted into their prison. We learn that eighty of the most insubordinate were executed on the spot, and an equal number await the decision of the Governor. As a sharp firing was heard from the Castle, it is presumed that the Executive did not accomplish his duty without determined resistance. It was doubtless the struggle of desperate men, who were aware that if subdued, their decree would be irreversible.

Porto Rico was somewhat disturbed by similar seditious movements. A naval force has, however, been despatched by Espelata, and there is little doubt that the malcontents will be treated with the same prompt and signal severity by which Havana has been preserved from the horrors of intestine warfare.

Indian Murders in Florida.—On the night of July 31st, Mr. Singletary, his wife and two children, were shockingly murdered near Bailey's Mill, a short distance from the residence of Col. Giddens. The Indian arrows, barbed, and about three feet long, were found sticking in the breast of one of the little girls. One of the Children, a girl aged five, miraculously escaped, and stated that there were some negroes in company with the Indians.

MELANCHOLY SUICIDE IN ORANGE.—We learn this morning that a young man named Allen, aged 19 years, committed suicide yesterday in a piece of woods, a short distance north of Mr. Day's Park House, Orange, by shooting himself with a gun. The circumstances related to us are briefly, that during the long absence of business, the stone mason to whom he was an apprentice, from the want of employment, sent him home to his parents, who are said to be very poor. After living some time with them, he was told that they were not able to support him, and that he must seek employment and subsistence elsewhere.

After a few days absence, he returned utterly desponding, and yesterday emptied his pockets are briefly, that during the long absence of business, the stone mason to whom he was an apprentice, from the want of employment, sent him home to his parents, who are said to be very poor. After living some time with them, he was told that they were not able to support him, and that he must seek employment and subsistence elsewhere.

It would appear manifest that he did the horrid deed with perfect deliberation, a stick having been found in the trigger of the gun in such a way as to indicate that he fired it with his toe, the barrel having been so placed as to discharge its load into his heart. We understand he was a young man of good character and promise.—*Newark B. Ad.*

LICENSE LAW.—A county convention of those opposed to the law in Franklin county, was held at Greenfield last Wednesday. A correspondent of the *Boston Courier* states that about 700 men were present, and that all the towns in the county but two were represented. Rufus Sutton, of Deerfield, officiated as President; Henry Ward, of Montague, Ambrose Ames, of Greenfield, Col. Samuel Wheelock, of Warwick, Thomas Craft, of Whately, and Chester Sanderson, of Ashfield, as Vice Presidents; and Charles A. Blake, of Northfield, John B. Strong, of Greenfield, and Thomas A. Arms, of Conway, Secretaries. The convention was held in the open air; a series of resolutions was adopted, expressive of a determined opposition to the law; and a county committee chosen to co-operate with similar bodies in other counties. The correspondent of the *Courier* is very sanguine in the declaration that "at least twenty of the twenty-six towns in the county are sure to go against the License Law at the fall election."—*Palladium.*

Counterfeit Fives, on the Landholder's Bank, South Kingston, R. I., have made their appearance. They are Letter A, signed Thos. W. Watts, Cashier, Thos. G. Taylor, President. The work is badly done.

The tunnel on the Harrisburg and Lancaster rail road is now completed, with the exception of one facade. The passengers are now conveyed directly through it, and the whole distance between Lancaster and Harrisburg is now run in one hour and twenty minutes.

A negro boy 12 years of age was kidnapped at Cincinnati about a fortnight ago, by two white men who conveyed him down the river some distance in a small boat, but the fear of detection induced them to abandon their purpose, and they left both the boy and boat on shore near Warsaw.

The Mormons having abandoned their "Temple" at Kirkland, Ohio, a Mr. Slater has leased it for a term of years, and converted it into a seminary for the education of teachers.

The N. Y. Commercial says that a person named William Johnson, undertook to cow-skin another named George W. Dixon, and was shot in the leg by the latter, who was armed with a pistol.

NARROW ESCAPE.—On Friday afternoon as Mr. and Mrs. Elijah Mears, of this city, were riding in a chaise in Peterboro' N. H. a violent storm warned them to enter Mr. Faruon's hotel in that town. Mr. Mears had just placed the horse in the stable when the lightning descended and struck the animal dead.—*Boston Traveller.*

Mr. J. W. Kennedy, the chief clerk of the Commercial Rail road Bank, Vicksburg, was thrown from his horse on the 5th inst., while on a pleasure excursion, and instantly killed.

The new Council House of the Seneca tribe of Indians, on the reservation six miles from Buffalo, has been burnt down. It was probably set on fire by one of the tribe.

The *Pawtucket R. I. Gazette* gives an animating account of the revival of business at that place. All the mills, save one, are in operation; a number of New Mills are going up; as many operatives as ever are employed, and the face of society wears its wonted cheerfulness. The first cotton mill in the United States was built at Pawtucket, and is still in full operation.

The *Lowell Messenger* of Aug. 26, says, "We understand that all the factories in this city will be stopped next Thursday until further notice." Why?

The India trade is said to be reviving. The manufacturers which have been shipped, pay a fair profit, and the returns from China, are paying, it is said \$5, and on some articles 60 or 70 per cent profits.

The late Miles R. Barke of New York, has bequeathed about \$2000 to the blind Asylum, and the same to the Orphan, and \$3000 to the Sunday School of St. Thomas's church.

BRIGHTON MARKET.

MONDAY, AUG. 27, 1838.

At Market, 450 Beef Cattle, 500 Stores, 5000 Sheep and 500 Swine.

A large number of Beef Cattle and several lots of Stores, Sheep, and Swine, unsold.

Prices.—Beef Cattle.—We reduce our quotations a trifle; first quality, \$7.37 1/2; second quality 6.75 to \$7; third, 5.50, to 6.50. Stores.—Yearlings, \$8.00 to 12.00; two years old, \$15.00 to 20.00; three years old, \$20.00 to 25.00. Sheep.—Dull. Steers.—At retail, \$7.00 to 9.00. *Boston Daily Advertiser.*

COMMON SCHOOLS.

The Worcester County Association for the improvement of Common Schools, will hold meetings at Brimley Hall, in Worcester, on Wednesday and Thursday, September 26 and 27th, commencing at 10 o'clock, A. M., on the 26th. In the course of the two days, as many as four Lectures will probably be delivered, by gentlemen of the County, who are interested in the cause of Common School Education. On the 27th, the Secretary of the Massachusetts Board of Education, Hon. Horace Mann, will be present and address those who may assemble.

The object and the duty of this Association is to use all practicable exertions for the improvement of Common Schools, and other means of popular education. All members of Superintending School Committees, and all Teachers who follow teaching as a regular employment or profession, are ex officio members.

All classes, especially Teachers of both sexes, are invited to co-operate with the members of the Association, and to meet with them at the time proposed.

By order of the Hon. James G. Carter, President.

A. D. FOSTER, Secretary.

Worcester, Aug. 26.

LADIES' ANTI-SLAVERY SOCIETY.

The next meeting of the Worcester Ladies' Anti-Slavery Society, will be held at the house of Benj. B. Hill, Goddards Row, on the 4th Sept. TUESDAY NEXT, at 2 o'clock. Ladies friendly to the cause are respectfully invited to attend. Worcester, Aug. 23.

NOTICE.

The North-Eastern District Temperance Society of Worcester County, will hold their Annual Meeting at Sterling, on WEDNESDAY, the 29th day of Sept. next, at 10 o'clock, A. M., at which time a draft for a new Constitution will be offered, and a full delegation from all the local societies is requested. F. DAVIS, Secretary. August 15.

VIEW OF THE FIRE IN SCHOOL STREET.

A View of the late Fire in School-street, painted by Mr. George L. Brown, covering 50 square feet of canvass, will be exhibited for a few evenings at Brimley Hall. Price of admission 12 1/2 cents; the proceeds of the exhibition to go for the relief of the sufferers by the fire. Tickets to be had at the bookstores. No money received at the door. Worcester, Aug. 23.

MARRIED.

In Grafton, Mr. Algernon S. Dodge, of Northbridge, to Miss Julia Ann Gates.
In Northbridge, Mr. Silas B. Gouldthwaite to Miss Maria L. Fletcher; Mr. Walter Lackey, to Miss Lucia Andrews.
In Boston, Mr. George Lovering of Sudbury, to Miss Elizabeth Harwood.
In Chatham, Elijah W. Carpenter, M. D., to Miss Mary H., daughter of Joshua Nickerson, Esq.

DIED.

In this town, Aug. 21, Miss Mary Johnson, daughter of the late Thomas Johnson, aged 35.—At the Lunatic Hospital, Aug. 17, Miss Mary Ann Porter of Boston, aged 21.
In Oxford, Aug. 13, of scarlet fever, Miss Polly Eddy, daughter of the late Capt. Parley Eddy, aged 33.
In Warren, Aug. 9, Mrs. Eunice S. Bradley, aged 28.—Aug. 12, Mrs. Jemima Lincoln, aged 75.

An East-Douglas, Aug. 23, of Consumption, Harriet, wife of Perley Hammond, and daughter of Scott Berry, Esq., of Hardwick, aged 25.

In Groton, Aug. 19, Edwin J. Nelson, 21.

In Boston, Mrs. Elizabeth, wife of the late Wm. Welch, Esq., aged 80.

POETRY.

THE INCREDULITY OF THOMAS.

BY REV. T. DALE, M. A.

There was a seal upon the stone,
A guard around the tomb;
The spurned and trembling band alone,
Bewailed their Master's doom—
They deemed the barriers of the grave
Had closed o'er Him who came to save,
And thoughts of grief and gloom
Were darkening, while depressed, dismayed,
Silent they wept, or weeping prayed.

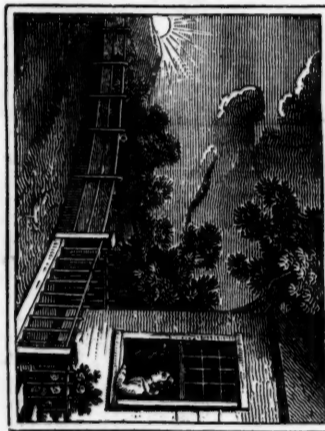
He died—for justice claimed her due,
Ere guilt could be forgiven;
But soon the gates asunder flew,
The iron bars were riven;
Broken the seal—the guards dispersed,
Upon their sight in glory burst
The risen Lord of Heaven!—
Yet one—the heaviest in despair,
In grief the wildest—was not there.

Returning, on each altered brow
With mute surprise he gazed—
For each was lit with transport now,
Each eye to heaven upraised.
Burst from all th' extatic word—
"Hail, brother! we have seen the Lord!"
Bewildered and amazed
He stood—then bitter words and brief
Betrayed the heart of unbelief.

Days past—and still the frequent groan
Convulsed his laboring breast—
When round him light celestial shone,
And Jesus stood confessed.
"Reach, doubter! reach thy hand," he said—
"Explore the wound the spear hath made,
The print by nails impressed—
No longer for the living grieve,
And be not faithless—but believe!"

O, if the iris of the skies
Transcended the Painter's art,
How could he trace to human eyes
The rainbow of the heart;
When Joy, Love, Fear, Repentance, Shame,
Hope, Faith, in swift succession came—
Each claiming there a part,
Each mingling in the tears that flow—
The words that breathed—"My Lord! My God!"

CHILD'S DEPARTMENT.



LIFE OF LUCY COLE.

The picture at the head of this article, is professed to be the "Narrative of the life of Miss Lucy Cole of Sedgwick, Me," who died at the age of 14 years.

Lucy manifested a deep interest in the Sabbath school. Although unable to attend herself, she had frequent opportunities of reading the Sabbath school books; and a few days before she died, she repeated with much feeling, some of their interesting contents. She appeared to possess an unusual desire, even to the last, that the children might rightly improve their precious privileges. She spoke in a most feeling manner a short time before she died, of her accountability to God, and that they possessed immortal souls to be saved or lost; and she manifested a desire that these solemn realities might be deeply impressed on their minds.

The following passage, taken from her own journal, exhibits her religious sense of an evening view of the beautiful firmament above:—

"How pleasant and serene is the evening breeze, and the glory of the firmament to gaze upon, and to view the stars, that roll through the lofty skies. But they are ruled by the almighty power of God. Yes; and to turn our eyes down upon the earth, and see the works of creation all around us, the trees and sweet flowers, that open their leaves in the morning dew! And the little birds, which sing so sweetly in the green boughs! Have we not reason to be thankful to the Supreme Being, who has given us all these things to be useful in our concerns? The Lord is very merciful to me, a poor, wretched creature, bound on for eternity, and very soon to stand before my Judge. O then may I improve those precious moments, before they are gone forever."

Ex-President Jackson has lately united with the Presbyterian Church. The American Presbyterian in giving an account of the ceremony, says:

"To see this aged veteran, whose head had stood erect in battle, and through scenes of fearful bearing, bending that head in humble and adoring reverence at the table of his Divine Master, while tears of penitence and joy trickled down his care-worn cheeks, was indeed a spectacle of most intense moral interest. No one could question the sincerity of his profession of faith in the Son of God. The whole world acquainted with him, whether friends or foes, must acknowledge that his lips have spoken in all his varied difficulties the meaning of his heart, and that his actions have always corresponded with his sentiments."

When we depart from the Scriptures, there may be a show of wisdom, in what we do; but in the things of God, human wisdom will be found no better than folly. *Orin.*

Holy garments were not made for men to sleep in, or to rest in, but to do service in; and then they are indeed for glory and beauty. "The Son of Man came not to be ministered unto but to minister." *Matt. 23.*

MISCELLANY.

GARRISON'S REVENGE.

W. L. Garrison delivered an address, August 1st, in the Broadway Tabernacle, New York, of which the following is the conclusion. Let those, if any there be, who "cannot forgive Garrison," compare, not to say contrast, the spirit here manifested with their own.

Although we have always acted as independently of Garrison as of the Southern slaveholders, yet, when we hear a man traduced, we are disposed at least to allow him to vindicate himself.

A word to my colored friends and associates, and I have done. Your emotions, this day, are unutterable. Many of you have known the woes and the horrors of slavery by experience. Many of you bear the marks of the whip and the branding-iron upon your bodies, and have worn the yoke and the chain. None can sympathize so deeply with those who yet remain in bondage, or rejoice so fervently with those who are set free, as yourselves. The fact, that you are now observing this jubilee—that this meeting is under your direction—is another decisive proof that you regard liberty as a jewel above all price, and a state of slavery the worst of all conditions. What cause have we all for thanksgiving and praise to Almighty God! How may the southern slaves dance in their fetters, for the time for their redemption draws nigh! In the Journal of Thome and Kimball, there is anecdote related of an aged colored saint in Antigua, called Grandfather Jacob. When told that there were slaves in America, and that they were not yet emancipated, he exclaimed, "Ah, de Saviour make me free, and he will make me free too."

He came to Antigua first—HE'LL BE IN 'MERICA soon. 'That is 'the spirit of prophecy.' 'He that hath ears to hear, let him hear what the Spirit saith.' HE WILL BE IN AMERICA SOON! Amen! Be warned, O ye oppressors, and repent! Come, O Father of mercies, and break the rod of oppression! Come, O Holy Spirit, and melt the heart of the master, and the fetters of his slaves! Come, Lord Jesus, come quickly, and bind up the broken-hearted, and set the captive free!

Brethren, the slaveholders of the South have done us all cruel injustice—those who plead your cause, as well as ourselves. They have impeached our motives, libelled our characters, and threatened our lives. No indignity is too great for them to heap upon us—no outrage too shocking to be perpetrated upon our persons and property. And now, we will have our revenge. God helping us, we will still continue to use all lawful and christian means for the overthrow of their suicidal slave system, so that when it falls—as fall it must—we will repay them with all the rich blessings that abound in Antigua. We will remove from them all source of alarm, and the cause of all insurrection—give an Eden-like fertility to their perishing soil—build up the old waste places, and repair the breaches—make their laborers contented, grateful and happy—wake up the dormant genius of invention, and the dormant spirit of enterprise—open to them new sources of affluence—multiply their branches of industry—erect manufactories, build railroads, dig canals—establish schools, academies, colleges, and all beneficent institutions—extend their commerce to the ends of the earth, and to an unimaginable amount—turn the tide of western adventure and of northern capital into the southern channels—unite the North and the South by indissoluble ties—change the entire moral aspect of society—cause pure and undefiled religion to flourish—avert impending judgments—secure heavenly blessings—and fill the whole land with abundant peace, ever-increasing prosperity, and all-attainable happiness. Thus, AND THUS ONLY, will we be revenged upon them, for all the wrongs and outrages they have heaped upon us, personally and collectively,—for all the evil they are now doing, or may hereafter do to us—past, present, and to come!

'Speed, speed the hour, O Lord!
Speak! and at thy dread word
Fetters shall fall
From every limb, the strong
No more the weak shall wrong,
But LIBERTY'S sweet song
Be sung by all!'

AN EXAMPLE FOR YOUNG MEN.

A sketch of the early struggles of Dr. Bowditch with the disadvantages of fortune, is from the eulogy delivered by Judge White.

Soon after removing to Mr. Ward's store, he was favored with the friendship of the Hon. Nathan Reed, who then kept an apothecary's shop in Salem. Mr. Reed, himself a lover of science, perceiving his insatiable thirst for knowledge, offered him free use of his books, among which were a number of valuable works in mathematics, astronomy and natural philosophy. This was a most welcome privilege, and he improved it to the fullest extent. He felt the absence of scientific books, as a great impediment in the way of prosecuting his beloved studies to his own satisfaction. Every thing which persevering industry and labor could do to remove this impediment was done by him. He copied, in whole or in part, many of the volumes which he was able to borrow or consult, or which he had the double view of possessing the works, and fixing their contents more deeply in his mind. There are now in his library twelve folio, and fourteen quarto volumes of manuscript, from his own pen, including several volumes of original matter, written at a later period. No one, without actual inspection of these volumes, can form a just estimate of his prodigious labor and diligence in producing them. They appear to me among the most astonishing monuments of human industry, which I ever beheld. The first, in order of time, of these folio volumes, bears the date of 1787, when he was fourteen years old, and contains a long treatise on algebra, another on geometry, and a third upon conic sections. This was the year in which he studied algebra, and he had no other way of owning the book, but by transcribing it. Two other folio volumes, the first and second of those which he denominated common-place books, comprise together over twenty-three hundred pages, each page containing about fifty lines, written in his neat and close manner.

But how, it will naturally be asked, could any young man, situated as Mr. Bowditch was, find time for the successful prosecution of such profound mathematical and philosophical studies and labors? He passed his days in a merchant's store, ordinarily engaged in business from morning till night, and exposed to all the temptations and diversions, which usually beset young men in a populous place. How then could he find time for such incredible undertakings? The answer ought to be given distinctly and fully, for it presents his example in a most prominent view, for the admiration and instruction of all young men, who are capable of catching a particle of his spirit. To all appearance, certainly, he had no time for such undertakings. Most other persons, in his situation, would have had none. Many would not have found time for half the business which he performed, and some would have found no time for any thing useful. It depends very much upon our own determination and resolution, how far time shall be truly time to us, or mere duration. Mr. Bowditch was determined to make it, if possible, more than time to him. He had the sagacity and industry to create time for himself, and to redouble its value, by his manner of using it. He rescued the bright morning hours from the grasp of sleep and indolence, and devoted them to those abstruse researches, which required uninterrupted leisure, and the renewed vigor of his faculties. He guarded the calm hours of evening from the intrusions of frivolity, and secured them for his own noble purposes. He gathered up the broken fragments of time, which every day scattered around him, and made them more productive of knowledge to his mind, than the entire day was to others. Public holidays, even, were given to study. Not a moment of his time was wasted upon selfish indulgences, or artificial excitements of any kind. Narcotic fumes never mingled with the atmosphere which he chose to breathe. Idle companions, and lounging resorts, had no allurements for him. As for dissipation and vice, they fled from his presence. His perfect simplicity and temperance, in all things, demanded no sacrifice of time for his personal wants or gratification. His habits of life were formed with a view to the economy of time, as well as the promotion of health and intellectual vigor. Avoiding fashionable and general society, he enjoyed that free intercourse of friends and relatives, which is the appropriate sphere of our social duties, and which refreshed his spirits, while it gratified his affections. The discharge of his social duties, intermingled with exercise, was always to him a source of enlivening and delightful recreation. The precious hours which he thus gained, were multiplied by his intense application and diligence. Whatever engaged his attention, to that he gave his whole soul, and with an ardor and steadfastness which overcame all difficulties, or turned them into advantages.

Such was the manner and such were the means, by which young Bowditch was enabled to find time for the prodigious labors of his mind and his pen, and for the wonderful acquisitions which he made in science and learning. Such was the magic, by which he converted his ship-chandlery store into a college, and gave himself an education, worthy of the honorable diploma, which, a few years after, was conferred upon him by our most distinguished University; an act of discriminating justice, which afforded him, at the time, as much delight as surprise, and which now reflects still greater honor upon the University.

ATTITUDES.

When you pay a visit at the house of a friend, and get fairly settled, let one of the first things you do, be, to lean back in your chair, and particularly if you are near a clean wall. I say "lean," because otherwise you might get your head soiled. A wall newly papered with a light ground, is the safest to lean against, and I would recommend a little change in the position, in order that by constantly rubbing your head on the same spot, you may not make the mark of it too plain, which probably the lady of the house, if she was over nice, might not admire. As to the sort of chair which is best suited for the feet, I would prefer a mahogany one, particularly if the hind legs were made so as to require a considerable effort to tilt it back. The cane and rush bottom are best for a small man, for they generally have a bar in front, upon which he can place his feet, which will enable him to wipe the dirt off his boots, in case he got into the mud on his way, and forgot to wipe them at the door on a mat. The custom of leaning back on one's chair, is purely American, and by rigidly observing it abroad as well as at home, it speaks one's nationality. The people of no other polished nation lean back in their chairs. All Europeans have a silly notion that it indicates a want of respect for those in whose company you are, and that what they call unbecomingly postures, show even a man's want of self-respect. But this is all affectation. "Free and easy" is the true doctrine, whether alone, or in society, whether in your place of business, or in the drawing-room. I recollect once hearing a foreigner say, "I am told the art of leaning back is so well understood, by some persons, that they can balance themselves upon one leg only of the chair." But I looked upon this as a mere display of wit, at the expense of an American gentleman who was indulging himself in the favorite American attitude at the expense of the foreigner's statu-wood chair and orange-colored wall.

After you have sufficiently indulged in this elegant accomplishment, the next sitting attitude I would recommend, is to rest your right foot on your left knee, or, vice versa, and take the wrinkles out of your boots with your hands. This elevation of the foot to a level with the hands, is particularly advisable, if any lady or gentleman is close by, and it shows that you have as much respect for one limb as another. Why should not the foot be as highly honored in society as the hand? Why should not the foot be brought in contact with the glove. I have seen people shiver off when a gentleman has thus introduced his foot into company, as if they thought their dignity offended; but I thought it quite as silly as I did the conduct of a friend, one day, who dined with a family of fashion, and was quite provoked to see the lady feed a huge pointer dog from the table, by putting pieces of bread and meat in his mouth: from their own plate.

After you get tired sitting, I would advise you to stand up, and if you do not know what to do with your hands, I would recommend you to hang them by the thumbs at the arm holes of your vest, or deposit them in the pockets of your pantaloons. An occasional thrusting them into your hair, with fingers expanded like the teeth of a comb, can be practised with advantage. If you should be walking up and down the room with a lady or gentleman, you should always turn with your back to your companion.

DRESS.

"Why do women array themselves in such fantastical dresses and quaint devices—with gold, with silver, with coronets, pendants, bracelets, ear rings, chains, gables, rings, pins, spangles, embroideries, shadows, rebates, versicolor ribbons, feathers, fans, masks, furs, laces, tiffanys, ruffs, calis, cuffs, damasks, velvets, tassels, golden cloth, silver tissue, precious stones, stars, flowers, birds, beasts, fishes, crisped locks, wigs, painted faces, bodkins, setting-sticks, corks, whalebone, sweet odors, and whatsoever else Africa, Asia, and America can produce; flaying their faces to produce the fresher complexion of a new skin, and using more time in dressing than Caesar took in marshalling his army; but that, like cunning falcons, they wish to spread false lures to catch unwary larks, and lead, by their gaudy baits and meretricious charms, the minds of inexperienced youths into the traps of love?"

This is somewhat of a lengthy interrogation for the daughters of Eve to reply to; but still, "why do women array themselves," except for the above-mentioned purpose? Only to think, now, of the manifold snares, dangers, traps, and temptations, we inexperienced youths are exposed to! How is the most cautious and circumspect man on earth to fight his way through this multitudinous conglomeration of devices? If he successfully resist the "pendants, bracelets, earrings, chains," &c., then ten to one but he falls a victim to the "ribbons, feathers, fans, furs, or laces," and heaven only knows what else beside; for the machinations and resources of female society have become more complex since the time of Burton; and thus it is, that despite all the quibs, and jeers, and sneers, and jokes and witticisms about matrimony, the world still goes steadily and legitimately on, and statistical details show what they denominate a "progressive increase." What an ingenious creature is a woman! A man now (we speak not of exquisites of puppies) takes very little more dressing than a horse. He has only to put on a few plain linen and woolen garments, brush his hair, and tie on his cravat, and he is done—insusceptible of further improvement; and for any personal impression he desires to make, he must trust to fortune, and the features and whiskers nature has given him. But a woman! it is not in the unsophisticated mind of man to conceive the innumerable adornments she can bring into play to dazzle his senses, confound his judgment, and lead him into precipitous and not-to-be-retracted declarations. The only wonder—considering the number of males who use tobacco and snuff—is, why the sretty creatures should give themselves such an infinity of trouble. But so it is. They have made up their minds to have husbands—a whim you cannot put them off; and, indeed, after our old author's enumeration of their formidable and multifarious implements of warfare, men may as well submit at once with a good grace, and no longer marvel at Benedict's despairing exclamation—"Shall I never look on a bachelor of threescore again?"—*New Yorker.*

INFIDELITY.

"The warmest wish of my heart shall be to see all my fellow creatures infidels, and the whole earth flooded with infidelity."

FANNY WRIGHT DARWINOT.

It was reserved for the nineteenth century to produce this perfect prodigy of apostasy. Ann Lee, or Joanna Southcott, are not to be mentioned in the same breath with this same female Madame de Warens of America. To whom this prayer is offered we know not. And pray let us seriously ask what is the object? Why this desire? Reader, we will tell you. To blast, as with a torpedo-touch, all the institutions and blessings of the bible: to annihilate all those laws which relate to the holding of property; to destroy the institution of marriage, and all respect to virtue; to butcher all the relations, and the regard of parents for children, and children for parents; and above all, to cumber with poison, the love we bear to our blessed Redeemer. These are a few of the objects aimed at by this lewd woman and others who work with her. And what would be the results of universal infidelity? Why we should be a nation of bawds and harlots and foundlings, as much worse than the beasts as can be imagined, inasmuch as intelligence would give a wider and more debauched exercise to our depravities. This would be "New Harmony" revised and corrected for the world. When we see a female haranguing in frothy phrase to an epicene assembly, and attacking shamelessly, those institutions which are the palladium of her character, we feel worse than sea sick. Imagine a female holding forth before a promiscuous assembly, against marriage, and advocating, not *heavenly* *haremism*, but a sentiment which forces her and all who adopt it, to turn themselves out as a "strange woman" for the world. It seems to us that the bosom of any lady must nauseate and heave at the very mention of infidelity. Religion is the sacredegis which heaven has conferred for the defence of female character. Without it woman is a mere thing, and always has been. When and where were the rights of females acknowledged, and they esteemed as equals and companions for men? Only where the bible has inculcated these sentiments. The history of the world and the present condition of heathen nations show this. Why is female character esteemed so highly among us? Because the word of God is among us, with its exalting and enlightening influences. Take this away, and the foundation of woman's rights is gone. The infidelity of this age is so coarse, and vulgar, that there is not much to fear from it. It has none of Shaftsbury's elegance, or Bolingbroke's gorgeous diction, or of Hume's classical polish. It is Woolston's gross and profane buffoonery, peddled out by a female. Alas! Cardans writing an eulogy upon the character of Nero, is not half as surprising as that a female should shamelessly and publicly advocate infidelity.—*Zion's Advocate.*

God's work must be done, in every thing according to his own will. His institutions neither need, nor admit men's inventions to make them either more beautiful, or more likely to add to the intention of them. Add thou not unto his words: God is pleased with willing worship, but not with will worship.—*M. Henry.*

THE JUSTICE OF JUDGE LYNCH.—A few days ago a sum of money was stolen near Koscusko, Mississippi. A black girl, who professed to know all about the circumstances, charged a respectable white person with being the thief. Upon her testimony the citizens seized him, tied him to a tree, and "lynched" him with extreme severity! During the operation, a man named Parker stood looking on and exclaiming—"Give it to him! He has the money! He is the thief, and will soon confess it!" The lynchers found however, after nearly killing their victim, that he would not confess any thing, and he was at length released, torn, bleeding and unable to stand. A few hours afterwards suspicion began to rest upon Parker himself; who on being tied to the same tree, roared out—"I have the money!" The whole was found in his possession, and that of the wretch on whose false testimony the innocent man had been mutilated.

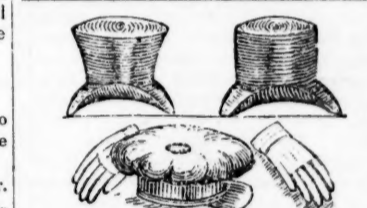
This occurrence should be a memorable lesson to all who are disposed to take the vengeance of the law into their own hands. The atrocious practice of "lynching" deserves to be stamped with the condemnation of men and the wrath of God. Every actor in the bloody tragedy of Koscusko should at once be driven forth an exile from society and all its sympathies.—*Louisville Jour.*

SUMMARY OF PROTESTANT MISSIONS.—The Editor of the Foreign Missionary Chronicle, having completed a general survey of Protestant Missions among the uncivilized nations, gives the following summary.—It appears to be the result of a careful examination of the published documents of the several missionary societies, both in Europe, and this country, and is probably as correct as the means which are accessible will permit.

From this survey it appears, that, in connexion with the various Protestant societies, there are in different parts of the great field, 797 missionaries, and 235 European or American assistant missionaries. The much larger part of these are married men. Of the ordained missionaries, including the United Brethren, who, perhaps, are not all ordained—there are in West Africa, 24; South Africa, 94; the regions adjacent to the Indian seas, 49; China, Burma, or India, beside the Ganges, 165; Ceylon, 28; Indian Archipelago, Australasia, and Polynesia, 81; West Indies, 203; North American Indians, Greenland, and Labrador, 108. The returns of communicants and scholars are very different, but give 98,820 of the former, and 96,478 of the latter. From the details of the survey, we may safely estimate the entire number to be from one third to one half larger than has been numerically reported.

The number of missionaries exclusive of assistants, in connexion with the principal missionary societies or boards, as reported in this survey, is as follows: United Brethren, 105; Church Missionary Society, 73; London Missionary Society, 110; Wesleyan Missionary Society, 170; Baptist Missionary Society, England, 34; American Board of Commissioners, 121; Baptist Board of Missions, 40; Methodist Missionary Society, 30; Episcopal Board of Missions, 12; Presbyterian Board of Foreign Missions, 10.

ORTHOGRAPHICAL ANALYSIS OF "DEVIL." A Methodist preacher at South Shields, last Sunday, after remarking on the appropriateness of the above cognomen to the person designated by it, added—"The whole name is bad if we take away the first letter it is evil; take away another letter it is vile; take away the next letter it is ill; and the last letter itself has the sound of hell."



N. BLACKMAN.
No. 2 Goldsmiths Row, Worcester.
HAS on hand a general assortment of HATS and CAPS, suitable for all ages and sizes, which will be exchanged for current money, farmers' produce, lambs' pelts, or WELL EXCHANGED PROMISES.
July 20, 1838.

ANTI-SLAVERY BOOKS.
THOMAS AND KIMBALL'S JOURNAL of a six months tour in the West Indies. Both editions.

NARRATIVE OF JAMES WILLIAMS, an American Slave. Both editions.
Together with a variety of Anti-Slavery publications, for sale by
THOS. J. BAKER, Periodical Agent,
3 doors south of the U. S. Hotel, Worcester.
July 27, 1838.

BIBLES! BIBLES!
DORR, HOWLAND & CO have just received a large addition to their assortment of Bibles, of all sizes,—Pulpit, with gilt edges, Family, Pew and Pocket,—some with 16 plates for 50 cents, and some without plates as low as 37 1/2 cts.
Worcester, July 20, 1838.

MALCOM'S BIBLE DICTIONARY, EXPLAINING every important name, object, and term, in the Holy Scripture; and comprising a compendious geography, chronology, natural history, and commentary, especially adapted to the use of Bible Classes and Sunday School teachers, with forty engravings and a map. For sale by
DORR, HOWLAND, & CO.
Worcester, July 27, 1838.

YOUNG LADIES' SCHOOL, WEST BOYLSTON.
THE Fall Term of this school under the instruction of Miss E. E. Farnsworth, will commence on Monday, the third of September next. Instruction will be given in all the branches commonly taught in our High schools, including Latin and French.

TERMS. \$3 00 per Quarter. Misses under 12, \$1 50 do.
Board can be had in good families on the most reasonable terms.
West Boylston, Aug 1, 1838.

LAW'S SERIOUS CALL.
ADDRESSED to all true Christians. This long celebrated book has at length been freed from its errors and eccentricities, by the Rev. H. Malcom, and is now worthy the perusal of all who desire for themselves or others a cheerful and active piety. It lays down in a particularly happy manner the mode and measure of giving to religious objects, and the best system for educating daughters. For sale by
DORR, HOWLAND, & CO.
Worcester, July 27, 1838.

THOMAS J. BAKER,
PERIODICAL AGENT,
THREE doors south of the United States Hotel, Worcester, furnishes to order most of the current periodicals of the day, among which are the
Family Magazine,
Ladies' Book and Magazine,
Knickerbocker,
North American Review,
Four Quarters,
Gentleman's Magazine,
Religious Magazine,
U. S. Magazine and Democratic Review,
American Medical Library & Intelligence.
Orders by mail or otherwise, enclosing the money for any of these publications, or others on his list, promptly attended to.
Worcester, July 20, 1838.

HINTS FOR THE YOUNG, ON A SUBJECT RELATING TO THE HEALTH OF BODY AND MIND.

RECOMMENDATIONS.
From the Boston Medical and Surgical Journal.
Weeks, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled "Hints to the young, on a subject relating to the HEALTH OF THE BODY AND MIND," with generally supposed. Thousands believe, or ought to believe, that Mr. Graham and others, have discovered or unintentionally or by design, exaggerated it. We hope the work before us will serve to convince—"if aught can do it"—the most captious, that it is high time to understand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may admit.

From the Boston Recorder.
It is something more than fastidiousness of taste; we would that it were anything short of virtuous moral feeling; the condemnations of the efforts of philanthropic individuals to expose the physical and moral dangers of vices "which are not fit to be named," and to warn the rising generation against pollutions that cannot be indulged even to a small degree, without imminent hazard to every personal interest. The unpretending tract is evidently the work of a master, a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation among parents, teachers and youth," that it may "prove a preventive as well as a cure," to a wide spread and exceedingly injurious evil to the young.

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